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MICAH,
THE PRIEST-MAKER.

T. BINNEY.

MICAH,

The Priest-Maker.

MICAH,

THE PRIEST-MAKER.

A Handbook on Ritualism.

By T. BINNEY.

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PREFATORY NOTE.

For what might have properly appeared here, in respect to the nature and object of this small volume, the reader is referred to what he will find on page 212.

T. B.

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Micah, the Priest-Maker.*

PART FIRST.

EXPLANATORY STATEMENTS.

ERRATA.

P. 36, line 2nd. for the second "in" read "
P. 36. line 3rd from bottom. for "enjoyed" read "
P. 60. line 9th. after "in" insert "respect to"
P. 166, line 11th from bottom. for "underfland" read "
P. 218. line 10th, for "leſs" read "more"

ty was in as terribly d given to furnished urch; and heir settle- ave given t. Instead confusion, —of social degeneracy, r, frequent subjugation beneath the power of the enemy, and a general neglect of the ordinances of religion. The condition of things indicated by the concluding chapters of this book, is frightfully repulsive.

* Judges xvii. 13.—"Now know I that the Lord will do me good, seeing that I have a Levite to be my priest."

At the same time, while we read what it is shocking to contemplate in the conduct of the people, we meet with statements and incidents which shew the action of the religious instinct, though it expresses itself in forms rude and erroneous.

This last remark is illustrated by the history of Micah, whose words have just been read. He was a man in good circumstances, and old enough to be the father of grown-up sons. His mother, however, would seem to have lived with him, or he with her,—either would be according to Eastern custom. The mother had contrived to save a considerable sum—eleven hundred talents of silver, not less, perhaps, than about £140 of our money. This treasure, Micah appears to have stolen, or at least to have got hold of and concealed. When the money was missed, the woman gave way to passionate imprecations. She "cursed" about it; and probably cursed the thief, ignorant that she was calling down vengeance on her son. It might be, that this rather frightened the man, and moved him to confess what he had done. He acknowledged that the silver was "with him," and produced and restored it. His mother then "blessed" him in the name of Jehovah, and informed him that she had "wholly dedicated the silver to the Lord," on his

behalf, "to make for him a graven and a molten image." She carried out her purpose by giving to the founder part at least of the restored property, that the images might be made. When made, they were added to other things of the same sort, in what might be called their domestic chapel, or family sanctuary;—for Micah "had a house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest."

It so happened, however, that a Levite, in search of some professional employment, came that way, and Micah offered to take him into his house,—to give him lodging and stipend, clothing and food, in return for his services, if he would consent to be to him "a father and a priest." The proposal was accepted. The Levite was content. He had no scruple about undertaking the duties of a function which did not belong to him; and Micah, who had already consecrated one priest, thought himself competent to consecrate another. The whole thing was irregular. It was a violation of the original Hebrew constitution, as set forth in the Divine law. When, however, Micah had set up his images and teraphim, and had arrayed the stranger in a linen ephod—a sacerdotal vestment—he was so delighted with the whole arrangement, that he exclaimed,

exultingly, "*Now know I that the Lord will do me good, seeing that I have a Levite to be my priest.*"

One or two things in this story may be just glanced at before we pass on.

You will observe, then, in the first place, that the worship in Micah's house, in its object and intention, was the worship of Jehovah. Both mother and son did what they did "to the Lord." Their "gods," as they are called,—their "images," "teraphim," and whatever else belonged to their domestic church,—were set up for the purpose of a service which was meant to honour "the God of Abraham, Isaac, and Jacob." The things were not themselves regarded as divine. Even "the graven and molten images," were not, I apprehend, to be *directly* worshipped;—they were only to be used as signs and symbols through which *God* was to be worshipped. They were significant emblems; something having a sacred meaning, which embodied religious ideas, and were to be used as a help in approaching God. They were visible types of spiritual things; material representations of what was unseen; vehicles, so to speak, by which the mind could be aided in rising upwards towards heaven, and through which Divine virtue could flow down to man upon earth. It was the same,

you remember, with Aaron's golden calf, and the calves set up by Jeroboam. In each case the professed object of the service was Jehovah. The visible things were not to be worshipped, *God* was to be worshipped through them. "But the thing that was done displeased the Lord." It was regarded as idolatry,—not, indeed, as direct and positive, but as secondary and circumstantial. All such unauthorized attempts to aid devotion through "the likeness of anything in the heaven above or in the earth beneath," were rejected and stigmatized as sinful. Whenever employed, they "became a snare," and "caused Israel to sin."

Then, again, you may observe that though Micah was, in his way, very religious, he was not pre-eminently honest; he had but a slight sense of relative duty, and cannot be supposed to have known much of personal moral culture. It is possible, indeed, that he stole his mother's property with the pious intention of making it into images for "the honour of God." His religion consisted in a blind and superstitious veneration for the outward and visible in Divine worship; and in depending for spiritual grace (if he ever thought of that) on ceremony and ritual. Hence his anxiety to have "a father and a priest,"—that the priest

should be consecrated,—that he should minister in the proper sacerdotal robe,—and especially that he should be of the sacred tribe, and belong to the legitimate Levitical succession. His highest expectations were founded on this;—not on *character*, either in the Levite or himself;—not on intelligence and capacity to edify and instruct;—simply on the fact that "he had a Levite for his priest."

Micah then was a ritualist. It would be very wrong, however, to make him the type and representative of all such;—or to suppose that he is a fair and faithful specimen of his class. Many far better men than he have, in all ages, attached superstitious importance to the forms and accidents of religious service. Many holy men, with a true divine life in them, are, at this moment, looking for access to God, and for blessings from Him, on the ground of their approaching Him though ceremonies and persons supposed to be the authorized channels of acceptance and grace.

It is well known, that there has appeared of late, in our own land, a great, and comparatively sudden revival of ritualistic practices;—things which it was supposed the Protestant Reformation had destroyed, and which it had long been thought the Church of England repudiated. This resurrection

of the dead past, is, in all circles, the constant subject of conversation. It furnishes articles for every newspaper. It is advocated and defended, or attacked and disowned in books, sermons, pamphlets, tracts innumerable. It is our duty to understand what it is; what it means; how it has come about; what it is doing; what is to be done with it. Very seldom do we introduce into the pulpit anything but what aims "to build you up in your most holy faith;" to impart to you some spiritual gift, or to exhort and animate in respect to the maintenance of a godly conversation. But there are occasions when attention should be called to "the signs of the times,"—to the passing phenomena in Church or State; and the present crisis seems to us to be such an occasion. It cannot be thought to be improper or unseasonable to request your attention to some remarks on what is really *the* religious question of the day. It may perhaps be discovered, before we have done with it, that it has more connection than some might think, both with faith and holiness,—God's truth and man's duty.

II.

It is quite impossible for us to go fully into the subject, or to say a hundredth part of what would

require to be said to give you an adequate idea of what is now going on throughout the length and breadth of the land. All that I shall aim at will be, to help you to put the matter before yourselves so as clearly and distinctly to see it. A great deal is said about it,—a great deal written,—very much read;—but the consequence of all this is, that a sort of mist and haziness invests the whole thing. People cannot take up a paper or magazine, or be in company with either friends or strangers, without meeting with something about it;—hearing or reading of this or the other sermon or ceremonial, altar ornaments, lights and incense, official vestments, of every cut and of all colours, distinguished by names that must be looked for in the dictionary, and when looked for are often not to be found. The result is, confusion and vagueness; a babel of sounds that conveys nothing; flashing tints of purple and green, white and blue, that get mixed up together before the imagination, like those strange appearances which seem to swim before you when you press hard on your eye in the dark. Now, what I want to do is, not so much (at least not at first) to go into general argument about the thing, as to shew you how you may lay hold of the "mixed multitude" of sounds and im-

pressions that come to you from every quarter,—and so separate and arrange them, and "set them in order," that you may get a distinct and definite idea of the nature, meaning, and object of the ritualistic movement.

The first thing to be done is to get a clear understanding of what is meant by Ritualism. No church can exist—no united worship can be carried on—without rites and ceremonies of some kind. The words rite and ceremony may refer to whatever regulates public worship, or belongs to special sacramental acts. Singing, praying, baptism, the Lord's Supper,—the forms and circumstances modifying the practice or administration of these,—are all rites and ceremonies, and might, in a certain sense, be called ritualistic. No religious society can unite and act without them. Even the Friends, who repudiate every thing like sacrament or ceremony, have some very strict regulations and prescriptions for the order of their worship, and a well understood act which marks its termination, but the meaning of which a stranger might not at first perceive. Rites and ceremonies, then, are to be met with every where. In most of the Denominations they are alike in substance, though they may differ in

mode. All sing and pray; but some sit to sing and stand to pray, others stand to sing and kneel to pray. Some pray long, some short; some with a form, some without, some with a mixture of form and freedom. Some in their public praise limit themselves to a version of the Psalms; some have in addition, hymns and spiritual songs,—a chant, or an anthem. Some administer baptism in one mode, some in another;—some dispense the Lord's Supper once a month, some once a quarter;—and so on. Now, all these things might be called rites and ceremonies;—but no one would dream of speaking of them as *ritualism*, or denominating the people that used them *ritualists*. By ritualism is meant, either *the attaching to forms, postures, official dress, and similar things, exaggerated importance;*—or *attributing to them a special significance;*—or *both*. In all cases of what may be called advanced Ritualism, *both* are included. The one thing inevitably leads to the other. From giving to acts and externalisms in worship a disproportionate attention, the mind goes on to regard them as significant—as intended to teach or convey truth,—till, at length, a ministry of instruction is virtually set aside, and its place taken by what is supposed to supply it in

priestly acts addressed to the eye. When this system is fully developed,—vestment and colour, shape and tint, movement and position,—the lifting of the hand, the inclination of the head, the bending of the knee—every thing is regarded as significant. Truth is acted rather than taught, or taught through acting; and so God's worship becomes a performance, and Christ and the Gospel are set forth as on a stage.

That this is no unfair description of the thing, may be proved by what is put forth by Ritualists themselves. The substance of what one of them says, in arguing for a significant service, may be quoted in illustration. "Good preaching," he says, "is among the rarest of good things;"—a very sad truth, which no one will be more ready to allow than the man who tries to preach as well as he can. Yet, however poorly preachers may do their work, it is not to be denied that preaching itself is a divine institution. St. Paul thought that "the preaching of the cross" was the great instrument for converting the world —the very "power of God unto salvation." But let us hear our ritualist friend farther. "Good preaching is among the rarest of good gifts, rarer even than good acting, because it requires a wider

range of physical and mental gifts." "The majority of actors on the stage are mere sticks." It may be so;—I don't know. But being so, our friend says that therefore "their acting is aided by the adventitious splendour of scenery, processions, music, and gorgeous spectacles." This principle, then, is to be carried into the Church. Because, like actors, most preachers may be supposed to be "mere sticks,"—and also because more men may be able to act, than are capable of preaching,—and because acting, addressed to the eye and aided by spectacle and song, is more easily and vividly apprehended than argument or discourse,—the conclusion of the whole matter is,—"That no public worship is really deserving of its name unless it be *histrionic*;" that is to say, in plain English, *theatrical*. That, then, is what is meant by Ritualism, properly so called. It is, *first*, the attaching of special importance to forms, habits, postures, and so on,—and *then* giving to them a meaning and significance, so that they become symbols of ideas. In this way, Christ's Gospel may be submitted to the eye,—set forth in the vestments and acts of officiating priests, accompanied by various imposing accessories.*

* See note A. at the end.

III.

But, in the second place, seeing that Ritualism, thus developed, is the attaching of significance to vestments, postures, and other things, in Divine worship,—the question comes, what *are* these vestments?—what are their forms, fabric, names, significance?—what other things are there, employed to give richness and meaning to public religious acts?

In reply to the last of these questions, we might notice the use of incense;—the church or chancel filled with the smoke rising from the burning of perfumed ingredients;—supposed to set forth the acceptableness of prayer,—or the prayers of the saints, and the intercession of Christ. Then, there is the act of the priest, when he goes into the pulpit to deliver his sermon, instead of offering a prayer, turning towards the altar, and saying, after the manner of the Romanists,—"in the name of the Father, the Son, and the Holy Ghost;"—some, I believe, crossing themselves as they repeat the words. Then, there is the manner of *intoning*—not the prayers only, but in some sort the lessons. At least, the reading I have sometimes heard has been

any thing but distinct, proper reading. There has been no attempt to speak out, so as to "give the sense" of what was read, and to "cause the people to understand the meaning." Then, again, there is the profuse employment of flowers, and banners, —the carrying of crosses,—the long processions of priests and choristers as they enter and leave the church, chanting as they move, the people rising when they come in, and standing as they depart, to do them reverence. In some places, I have noticed that such processions have marched through the streets of a town, and not merely from the parsonage to the church, or from the vestry into it. Other things, regarded as innovations, or at least long disused, and utterly strange to these our times, might be mentioned, but these may suffice for our present purpose.

With respect to the names and meaning of the vestments, and the significance of certain acts of the priest, especially in the communion service, we give you, somewhat condensed, the following explanation furnished by the men themselves :—

"*The Amice* is an oblong square of fine white linen, and is put on upon the cassock, or priest's canonical dress. It is embroidered upon one edge.

"*The Alb* is a vestment of white linen, reaching to the

feet; the sleeves are tight in order that the hands of the priest may be at liberty when celebrating the Eucharist. It should not be plaited into folds, but should fall straight and with a very moderate looseness. It has usually a worked red border, and is secured round the waist by a girdle.

"*The Girdle* is a cord of white cotton or silk, tasselled at the end, with which the Alb is girded and adjusted to a convenient length; it is about three yards long. The Girdle is sometimes red.

"*The Stole* is made of silk or stuff, and has been sometimes enriched with embroidery, and even jewels. The ends are *slightly* widened to admit of an embroidered cross, and terminate in a *fringe*. There should also be a cross in the middle. The Eucharistic Stole is three yards in length and three inches in width; it is worn crossed upon the breast of the celebrating priest at the Holy Sacrifice. The Deacon's Stole is worn over the left shoulder and tied under the right arm.

"*The Maniple* is three feet four inches long and three inches wide; it is of the same colour and make as the Stole, and fringed at the ends. Embroidered crosses are added to the extremities, which are *very slightly* widened to admit of them.

"*The Chasuble*, commonly called by way of excellency the *Vestment*, is the upper or last vestment put on by the celebrant. The Orphreys (bands of gold or rich embroidery) of this vestment consist of a border, a broad stripe in front, and a Latin cross on the back, extending throughout the whole length and breadth. The

Chasuble is six feet from point to point, and three feet three inches in its greatest width.

"*The Dalmatic*, the vestment for the Deacon, is a loose robe with large sleeves, partly open at the sides. From the shoulders behind and before also, according to ancient custom, are suspended silk or gold cords with tassels, which reach within a foot from the hem of the vestment. There is of course no opening in front, but only an aperture for the head, as in the case of the Alb and Vestment.

"*The Tunic*, the vestment for the Sub-deacon, is of the same shape as the Dalmatic, and follows the same law in regard to shape and colour."

Such are the several vestments that belong to the priest, deacon, and sub-deacon; and which, I suppose, are now used,—though the sub-deacon is not, I believe, recognized, as yet, in the Church of England. But the writer goes on to speak of some other things that specially belong to Bishops, and higher dignitaries. His words are:—

"*There are three sorts of Mitres*,—*the Plain Mitre*, made of white linen, the only ornamentation being gold or crimson lining or fringe to the hanging lappets. This Mitre is used for processions.

"*The gold embroidered Mitre* has no gems nor plates of gold or silver upon it, but for its ornament a few small pearls, and is made out of white silk, wrought with gold, or of simple cloth of gold..

"*The Precious Mitre* is adorned with gems and precious

stones, and often made out of sheets of gold and silver. It was anciently worn on high and solemn festivals.

"*The Pastoral Staff* in form somewhat resembles a shepherd's crook, an apt emblem of the pastoral office of a bishop over his flock. The upper end is carved, the lower end pointed, to shew the authority of the church over the obedient and disobedient. The Pastoral Staff is carried by the bishop in the left hand, for this obvious reason, viz.,—to keep his right hand free to bestow, whilst uplifting it, his blessing, as at Holy Communion, or as he walks to and from the altar in processions.

"*The Episcopal Ring* is generally made of pure gold, large and massy, with a jewel, usually a sapphire, but not unfrequently a deep broad emerald, or a ruby, set in the midst; it is often enriched with sacred devices and inscriptions. The ring should be worn on the annular, or last finger but one, of the *right* hand.

"*The Crozier*, or *Archiepiscopal Cross*, is a cross borne on a staff,—the lower end pointed as in the Pastoral Staff. The Crozier is seldom of a metal less costly than silver, and is sometimes wrought of gold, and sparkles with jewels. The Crozier ought to have a figure of our Lord hanging nailed to the rood *on each of its two sides.*

"*The Pall* is a circle of plain white lambs' wool with a pendant before and behind, reaching down to the feet. The Pall is marked with four purple crosses,—two on the round part, viz., one at each point whence the pendants issue, and one on each end of these pendants which terminate in a fringe. Besides the *four* purple crosses, the Pall is ornamented with *three* golden pins. The second and third pin is fixed upon the cross."

So much for the form and names of some, at least, of the vestments and ornaments in question,—many of which have actually come into use,—*all* of which the advocates of Ritualism would wish to see revived, and no doubt hope to see one day. It was these things, and such as these, of which there was a magnificent display at York, during the late Church Congress. Papers were read day by day in explanation and advocacy of them. In advocacy, for defence and furtherance of the innovation;—in explanation, because even some of the clergy were ignorant of the names, meaning, and the uses of the garments. A learned discourse was delivered one morning, on the "Cloak which Paul left at Troas with Carpus," in which it was gravely argued that it was probably a *Chasuble!* A gentleman, who visited the Exhibition, told me that there was a box to receive contributions, the object of which was to supply some of the poorer clergy with vestments. With respect to the splendid robe, ticketed at £220, he heard one priest say to another, "we intend to give that to the Dean, if he will wear it." This shews both the zeal of the men, and their anxiety for the sanction of those in high places;—perhaps, too, their private belief that such sanction is not so very hopeless.

In addition, however, to the list you have heard of robes and vestments, I wish you to know something of what is said respecting their significance. It is well worth your attending to this, not only because it will strike some of you as in itself very surprising, but because it will prepare the way for our next remark, which will deal with matters far more serious than any we have yet named. That you may see I don't invent or misrepresent any thing, I will read what I have to say from a printed book.

1. The church built of stones represents the Catholic Church of Christ. It is divided into two parts, the *nave*, where sit the congregation; this represents the Church on earth; and the *chancel*, where sit the singers in white robes, which represents heaven. In the chancel stands the altar, as in heaven (Rev. iv. 2; vi. 9). In heaven Christ is in the midst of the golden candlesticks, with a long white robe down to His feet (Rev. i. 12, 13; xi. 4); and there incense is offered before Him for ever (Rev. viii. 3). Read what Scripture says of the worship of heaven, and you will find that the service of the altar resembles it in dim outline.

2. On the altar stands a cross to shew that all our trust, all our hope, all our faith is in Christ and His cross; and that the only sacrifice we can offer is that same one which He offered on Calvary. The candles represent Christ as God and man, in two natures; and as they are lighted by day, when there is no need of light, they tell us that

the light of faith is to lead us and to enlighten us, if we draw nigh to the holy mysteries.

3. The principal vestments of the priest are alb, girdle, stole, maniple, and chasuble. These mean something. They ought to be always used at the Holy Communion; but some clergy hesitate to use them for fear of offending the weak minds and consciences of members of their congregations.

All in the Communion Service has some meaning connected with the death of Christ.

So the *alb* represents His seamless white robe, the *girdle* and *stole* the bonds with which He was bound, the *maniple* the cord which tied His wrists. The *chasuble* represents the gorgeous robe, white, or scarlet, or purple, which was put on Him in mockery by the soldiers of Pilate and Herod.

They have also a meaning to the priest. To him the white *alb* teaches the innocency of life which should be his; the *girdle* bids him be pure and chaste; the *maniple* reminds him that he is bound to Christ, yet that bondage is perfect freedom. The *stole* is to him the yoke of Christ, now light and easy; and the *chasuble*, which covers all, represents the virtue of charity.

4. The colours in use are green, red, white, purple, and black. *Green* is the ordinary colour for altar and vestments. *Red*, as the colour of blood, is used for martyr-days, the feasts of those who shed their blood for Christ. *White*, the colour of innocence and joy, is used for the feasts of our Lord, and the Blessed Virgin, and the Angels. *Purple*, a mourning colour for seasons when

we bewail our sins, as Advent and Lent. *Black* we use in the week of Christ's Passion, and at funerals.

5. The different parts of the Communion Service have been considered to represent the life and death of Christ. Thus, the first, *Our Father*, represents Christ teaching His disciples to pray. The *Ten Commandments* shew Him standing on the Mount preaching to the people His great sermon.

The *Epistle* read towards the South represents Christ offering His kingdom to the Jews; but then the priest, crossing over to the dark North to read the *Gospel*, represents Christ, rejected by the Jew, turning to us Gentiles, "who lay in darkness and the shadow of death." The *Creed* represents the united Church proclaiming its faith in Christ's teaching.

The *Offertory* represents, first, the offerings of the wise men, of the women, who ministered to Him of their substance, and of Mary Magdalen's box of ointment; and also, in the oblation of bread and wine, the offering of Christ to men at the institution of the Last Supper. The *exhortation* reminds us of Christ bidding His disciples watch and pray in the garden, lest they enter into temptation. In the kneeling of the priest for the *confession*, we see Christ in His agony in the garden; but in the *comfortable words* we have the Angel from heaven comforting Him. Whereas the Jews cried out, "Crucify Him! crucify Him!" we, with angels and archangels, exclaim, "Holy, holy, holy," &c. The kneeling of the priest for the prayer of *humble access* represents Christ falling beneath His cross. The *consecration* is the crucifixion; the *elevation*, the lifting up of the cross; the *com-*

munion of the people represents the taking down from the cross and Calvary. The *Lord's Prayer*, in its seven petitions, reminds us of Christ's seven words on the Cross; the *veiling* of the paten and chalice reminds us of the white linen in which the body of Jesus was laid, and the napkin over His face. The *Gloria*, when all rise with a burst of song, surely speaks of the Resurrection, and the final *blessing* of Christ's ascension with His hands extended in benediction.

Such, then, is the explanation of the new school of the different vestments—of the different colours displayed in their revived ritual—and of the different acts and attitudes of the officiating priest (especially at the Communion). We may here observe, in passing, that it is customary in some places to change the robes and colours during the service, so that the priest seems to pass through several transformations.

"On the 14th instant," says a recent writer, "the 20th Sunday after Trinity, I went to St. Alban's Church, Holborn, at 3 p.m. Divine service began with the Churching of Women, the officiating priest wearing a white stole. When this was ended the priest doffed the white and donned a green and yellow stole, which he wore while the Litany was being sung; at its conclusion he took off the green and yellow, and, putting on a purple stole, proceeded to administer the Sacrament of Holy Baptism. During the ministration thereof he turned the

purple stole and wore it with the other side uppermost until the baptismal office was concluded. This other side was white. Can you explain to an ignorant High Churchman the mystic meaning of these several stoles?"

I shall not attempt to conjecture the meaning of all of them, but the last—the turning of the robe, and suddenly changing the colour from purple to white, in the course of the baptismal service—might perhaps be explained by the supposed teaching of the service itself. Wordsworth, you remember, says—

> "Blest be the Church, that, watching o'er the needs
> Of infancy, provides a timely shower,
> Whose virtue changes to a Christian flower,
> The sinful product of a bed of weeds."

The infant, before baptism, is regarded as "in sin and under the wrath of God;" in baptism it is regenerated and becomes a member of Christ, and a child of God. I should think, therefore, that this doctrine was intended to be symbolized by the robe of the priest being turned inside out, and from purple to white. "What do I hold in my hands?" said a clergyman, of whom I heard the other day,—addressing the children of his Sunday School, who were gathered round the font to witness a baptism. The question was asked just previous to the baptismal act. "What do I hold in my

hands?" with one voice, the reply came from the young catechumens, "a child of wrath." *After* the act, the question was repeated, "what do I now hold in my hands?" a full, united response was given,—"a child of God." The St. Alban's robe of purple and white, with its change of colour, would just have suited this man, and might have been used by him as a symbol—an outward and visible sign—to give by sight an idea of that inward and spiritual grace, which had come down and changed "into a Christian flower the sinful product of a bed of weeds."

IV.

The next thing to be noticed is, *the doctrinal system* that is connected with these outward and visible signs.

The advocates of Ritualism affirm, that, just as the architectural construction of a church, properly so called, presupposes and requires an altar, priests, choral services, processions, and so on; so ritualistic observances, to have their full meaning, demand the admission of catholic doctrine. By catholic doctrine they mean very much what other people mean when they speak of what is *Roman* Catholic. They mean, for instance, that a Christian minister is

a priest,—that is, one who offers sacrifice. Being so, and it following that, if a priest, it is of course "necessary that he have something to offer," they find *that* in what we call the Communion, or Lord's supper. This, to them, is "the holy sacrifice"; it is a continuance of the true and proper sacrifice, which Christ offered on the cross,—for, by consecration, the bread and wine have become His body and blood, in the strictest sense of the words, and are presented by the priest as an offering to God;—an offering, "commemorative" indeed in the sense of reminding God of that of Christ, but also in itself efficacious,—efficacious, as some of them would say, and most perhaps, believe, "for the living and the dead." These doctrines of priesthood and sacrifice naturally introduce those of confession and absolution;—the importance of confessing to a priest before approaching the sacrifice,—the power of the priest to absolve, that the worshipper may be fitted to "assist" and "receive." Priesthood, then, sacrifice, confession, absolution, with other points of Catholic (or Roman Catholic) doctrine and practice, are the things included in that system of teaching which is the animating spirit of Ritualism. Without this it would have no meaning; for the admission of this it is said to be the best preparation; and for the

support, inculcation, and diffusion of it, it is exultingly affirmed to be eminently efficient.

But when the grand, regal idea of the real presence, the sacrifice of the altar, has become the central doctrine of the Ritualists, with its priesthood, confession, and absolution standing round it, other things belonging to Romanism naturally and easily follow. Hence we have regard for the saints, dependence on their prayers, with services to secure the benefit of their intercession. Hence, too, the highest veneration of the Virgin Mary, and special dependence on *her* prayers. To which might be added, as coming out of the teaching involved in the revived Roman Ritualism, the merit of celibacy, in man or woman,—the celibacy of the clergy,—monkish orders, brotherhoods and sisterhoods, which, with much to recommend them, have a good deal about them of the monastery and the convent. During the late Church Congress at York, there were many priests to be met with in the streets, dressed in long, coarse, serge habits, with ropes or cords round their waists, sandals on their feet, and on their heads battered and crumpled felt hats, that seemed to say in the language of a proud humility—"let me be despised."

These excrescences, however, of the system are

not what I wish at present to notice. I wish you to understand, and specially to note, mark, and remember, that the doctrine said by the Ritualists to be the meaning and life of their system,—for which it prepares the way, and which it is used to propagate—this doctrine, is, emphatically, the doctrine of Rome,—the sacrifice of the mass, with all its correlative errors, its direct and necessary issues. I will briefly illustrate this statement, and some of the other statements I have made, by a few extracts from our friends themselves.

"It is perfectly true," says one writer, "that, in the case of Ritualists, it is the *mass* which is being celebrated. Friends and foes are agreed upon that head. The one party uses the word as a term of reproach, the other accepts it without a murmur. * * * *There is no very wide gulf parting the rite, as performed by them, from Roman Catholic ceremonial.*" These are the words, observe, of one who is himself a Ritualist, and are used in exposition of their views. He goes on to say that the real question which is at the root of the whole matter is this—is *the rite "a bare memorial,* or *is there anything* SUPERNATURAL *in its character?*" Of course, all advanced ritualists contend that the rite involves what is literally and absolutely supernatural. They

affirm that a positive miracle is wrought at every celebration of the holy sacrifice;—that, at the moment of consecration, the elements are filled, by the power of God, with the body and blood of Christ,—and that He is there "as really, as He was in the stable at Bethlehem, or on the cross at Calvary." Hence, the other day, a ritualist preacher told the people "that very soon"—that is, when they proceeded to the communion—"Christ would be bodily present among them; and that they ought to be careful how they put out their hands to receive their God." He then warned them "not to think of communicating after their morning meal." That, you know, is the proper Romanist rule;—the mass is to be received fasting, that the Divine essence supposed to be in it, may not come into contact with the contents of a stomach filled with undigested, common food.

In consequence of their acceptance of this doctrine of the mass, with its miracle of transubstantiation (or what appears to be that), the Ritualists now always speak of the communion as "the Holy Sacrifice." The priest does not "administer" the sacrament, he "offers" the sacrifice; and, in doing so, he is called the "celebrant."

In books of explanation and direction for young

communicants, you meet with such things as these: —"Christ offered Himself to God as a sacrifice for the sins of the world." "But sins committed in 1866, did not exist at the time of the crucifixion, and therefore could not then be taken away;—so it is necessary that the sacrifice should be continually offered, to obtain remission for sins continually committed." "We have no hope but in the merits of Christ's death. If we would plead those merits we must *assist*, that is, be present at the holy sacrifice of the altar." The same writer thus speaks in respect to confession and absolution:—"Christ, when on earth, performed a miracle to shew that power to forgive sins was committed to men. Then, He gave the power to men, to be continued to the end of the world. * * Every priest who is now ordained receives the same power, in the words of Christ, with the laying on of the bishop's hands." Further, it being understood that the exercise of this power in forgiving sin, is called *absolution*, the writer proceeds:—"In the Communion service, after the confession, is a full absolution, which is perfectly valid and sufficient. But it is often well to seek private absolution. This is more explicit. The *confession* also must be more explicit. If any one has a sin weighing on

his conscience, he can always rid himself of it by confessing to the priest, and of him receiving absolution." "If you find the burden very heavy, and if you wish to be entirely washed of your sins, go to a priest, and ask him to give you absolution. Tell him what is on your mind, and ask his advice; but the advice alone will do no good,—the thing you must have is absolution. *That is the way which is appointed by Christ for blotting out sin.*" "Kneel down by the priest's side,—name your sins,—the priest will absolve you in these words:—

'Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and, by His authority committed me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.'

Then be of good cheer—thy sins are forgiven thee, for whatsoever God's ministers have loosed on earth shall be loosed in heaven."

Such is the teaching now heard from some of the pulpits of a church that used to be regarded as Protestant and reformed. It is precisely like what I once listened to from a Romanist priest who was exalting the Confessional:—"a man may come into it," he said, "black and foul with sin; he goes out as pure as an angel."

In further illustration of what has been advanced, I will mention, in conclusion, one or two facts.

I find in some of the Ritualist prints frequent advertisements from clergymen, who always call themselves "Catholic priests." Some of these are described as "celebates," and wish to obtain the services of such. One advertizing for a lady-visitor, offers the following inducements:—"we hope ere long to have the daily sacrifice. Daily matins and evensong [now]; Catholic teaching and ritual; vestments and lights."

In the beginning of last month, I observed the following intimation:—

"September 8th (the Nativity of the Blessed Virgin Mary) will be the ninth anniversary since the formation of "the Association for the Promotion of the Unity of Christendom." It is to be hoped that the Holy Sacrifice will be offered on that morning for the intention of the Association by all priests (whether belonging to the Roman, Greek, or Anglican Communions) who have been enrolled as members, and by many others also, who, without being actual members, do heartily sympathize with the objects of the Association. If, too, all the faithful laity would make a point of at least being present on that morning, at the offering of the Sacrifice, to join in the common supplication to the Saviour, that He would "Grant unto His Church that peace and unity

which is agreeable to His will," such united action could not fail to be pleasing in His sight."

That union of Christendom which is here meant—which is to be sought and prayed for as constituting all that could be desired—is the union of the English Church with the Roman and the Greek; to the exclusion, of course, of all Protestant churches whatsoever. In an account of a London mission, the Virgin Mary is designated "Our Lady." In a letter, referring to last Thursday, the 1st of Novr., as All Saints' day, I find these words:—"If, as we believe, the Church militant here on earth is aided in her conflicts with her foes by the prayers of Christ's blessed saints, surely that feast wherein we commemorate them, should be dear to the hearts of all true sons and daughters of the Church. When these blessed ones were here on earth, what was their support? What is ours? Is it not the bread of life, the body and blood of Jesus, really present in the Holy Eucharist? Let all those priests who keep holy the feast of All Saints, and all others who join with them, ask God for the prayers of his saints, and above all for those of Her who is the Queen of saints, the ever blessed Virgin Mother."

The following information has recently been given to the public, and is very significant:—

"In accordance with the dying request of the Rev. John Keble, one of his executors, the Rev. T. Keble, has made a most important alteration in one verse of the poem on the Gunpowder Plot. The words that formerly stood referring to the Eucharist were :—

"'Here present in the heart,
Not in the hand,'

now run—

"'Here present in the heart
As in the hand.'"

Any one who understood the theology of the "Christian Year," could always see in it the spirit of High Anglicanism; but we were hardly prepared for a "dying request," which should infuse into it something apparently far beyond that.

I will only add one more fact illustrative of the performances and the teaching of Ritualism. It is an account of a service in which the principal actor was a bishop. It has rather a peculiar interest to me, as I remember him when he was a Dissenting student in Homerton College, some forty years ago and more.

"On Sunday, the Bishop of Chester preached two sermons at St. Martin's church, Liverpool, on behalf of the cholera patients in that thickly-populated district. The services of the day were as usual—low celebration, 8 a.m., matins and high celebration, 10.30 a.m., evensong, 7 p.m. A high throne had been erected in the proper position—the north side of the chancel, and duly arranged with

chair and faldstool for his lordship. After the singing of matins by a more than usually efficient choir, the clergy retired, and when the candles had been lighted, and the solemn strain of the organ announced that the introit had commenced, they proceeded to the altar. The Bishop was celebrant, the Rev. C. Wray, deacon, and the Rev. Mr. Fawcett, servitor. It was a magnificent sight, and one which poor ignorant Protestant Liverpool will ever remember, to see that good old man standing at the altar with its gorgeous green and crimson hangings, pleading the Great Sacrifice of Calvary, the attendant priests passing to and fro in deep adoration, the tapers softly gleaming, the symbol of our faith raised on high, the flowers of many colours, the choir in their snow white robes, and then to turn the gaze to the enormous mass of worshippers adoring their Saviour then truly and indeed present amongst them."

Here, for the present, I must close. Observing "the signs of the times," and believing it to be our duty to notice them, I have thought it right to help you clearly to understand what has come to be the one great religious question of the day. I have attempted to shew you three things:—What Ritualism is;—What the significance and meaning of its outward signs;—and, What the system of doctrine which at once underlies and comes out of these. What remains to be said, must now be reserved for a future occasion.

PART SECOND.

Section First.

THE VESTMENTS: ARE THEY SCRIPTURAL?

IN the Ritualistic movement, we have, as we have seen, two things. First, the visible symbols, —vestments, postures, and so on—which address themselves to the eye, and are patent to ordinary observers. And, secondly, the doctrinal system which underlies these, which is their spirit and substance, but which it requires thought and guidance to detect and apprehend. The two things are intimately interwoven, but they can be looked at separately; and we now propose, as our next business, to look at them separately, and to put a question or two in respect to each.

I.

In respect to the outward and visible signs—the robes, ornaments, incense, postures, and so on—

simply considered in themselves, looked at in that limited aspect in which they are seen in the common eye, and regarded as constituting all that is meant by Ritualism,—in respect to these, we ask two questions. In the first place, are they Scriptural?—have they a basis in the teaching of the New Testament? Secondly, whether Scriptural or not, are they legal?—do they belong to the services and worship of the Church of England, *as by law established?* Are they justified by the law? required by it? Or, if not, may they be regarded as allowed and tolerated? or are they contrary to it—direct violation of its spirit and letter?

Such are the two inquiries in respect to the revived dresses and decorations now introduced into certain churches. Are they Scriptural—proper *anywhere?* Are they legal—allowed *in England?*

Taking up the first question, the *Scripturalness* of the Ritualistic forms and ornaments, it is to be observed, that being Scriptural may mean, either that a thing is positively enjoined and commanded, and thus stands on distinct Scriptural authority; or that, though not enjoined in so many words, it is necessarily implied in that which *is* enjoyed, as requisite to its being done. If neither of these things can be affirmed, a practice may be justified, ex-

plained, or defended, on the ground that it is a natural development of the spirit of the dispensation, or that it is not contrary to it,—and that, in either case, it would be a useful auxiliary for the promotion of its object. To descend still lower, this position might be taken:—a thing, neither expressly enjoined in words, nor otherwise implied, promoted, or sanctioned, may yet not be absolutely forbidden or condemned; if so, and if it be found useful for edification or comfort by any class of persons, it may be tolerated *in them*, as it ought to be regarded by others, as, in itself, a matter of indifference.

Such, I think, is a tolerably fair statement of the different lights in which any thing connected with divine worship may be looked at in respect to the question of its Scripturalness. Applying these rules or principles to the subject before us,—to albs, stoles, chasubles, dalmatics, to crosses in ornamental embroidery, or of brass or silver to be borne in processions, to incense, postures, and such like,—it is quite certain that there is not a syllable in the words of Christ or the writings of His apostles, that refers to, or enforces them, in the way of positive law. There is no basis whatever of that sort, on which they can be pretended

to stand. The whole thing must be given up, if direct Scriptural authority is to be produced for it. The only appeal to Scripture, of any consequence, in support of the things in question, is by way of analogy, and the inferring of an *implied* sanction from that. Of this there are two sources:—the institutions and ritual of the old Hebrew Church; and the scenic representations of the visions of St. John. Whether either of these really sanction the use of those robes of "glory and beauty," in which some of our friends now delight to array themselves, will depend on the view to be taken of the nature, object and uses, of the Hebrew institute, and of the meaning to be attached to the symbols of the apocalypse. We, of course, can only reason from our own apprehension of these matters: what that is, we proceed to explain.

It is to be noticed, then, in the first place, that the dresses and acts of the priesthood under the law, were a part of a typical or prophetic dispensation, in itself necessarily temporary. The law was "the schoolmaster," or child-guide, that was to lead us to Christ; and every part of it, especially what pertained to priesthood and sacrifice, was a foreshadowing of His redemptive work. The entire institution had to supply a want, and answer a pur-

pose, in the preparatory education of the Church. "In the fullness of time," Christ came to accomplish what had been prefigured by it; and, when that was accomplished, its end was answered, and it passed away "as a thing that was done with." The Levitical priests had, and could have, no successors. The priesthood *itself* was succeeded by that of "the High Priest of our profession, Christ Jesus." Altar and sacrifice, temple-rite and officiating person "vanished away," and the "ministry of reconciliation" was established. The object of this was to proclaim Christ and Him crucified;—*Him*, whose priestly function and sacrificial work, as presented to faith, was to be received as the fulfilment of the law "contained in ordinances," and as the only thing that came into its place in earth or heaven. Of course, the institution itself, and its official celebrants, passing away, there went with them robes and mitre, censer and incense, precious stones, purple and gold, and whatever belonged to "such ornaments of the Church and of the ministers thereof, at all times of their ministration, as had been in use" in tabernacle and temple, "by the authority of Moses," which authority was "done away in Christ." Dresses and decorations, hitherto enjoined, ceased and determined. They

could only be restored under a new dispensation, in the material adornments of a new line of officials, by a new law as distinct and as obligatory as the first. If such a law exists, let it be produced. We are quite sure that had anything of the sort been intended to be observed it would have been given. Nothing approaching to it is anywhere to be found in those records which contain the "commandments" of the Lord, and the directions and "traditions" delivered by His servants. *Direct authority* for the continuance or revival, in the Christian Church, of the official vestments of the Levitical priesthood, or of anything resembling them, there is none; while the proper understanding of the nature and spirit, intention and purpose of the preparatory institute, and of the office and message, object and work of the Christian ministry, forbids their adoption *on the ground of analogy*.

However desirable it may be in itself to do so, and however anxious one may be to do it, I find it impossible to keep the question of official dresses and ornaments quite distinct from the underlying and associated doctrine of priesthood, though this necessarily intrudes, to some extent, into what is reserved for a subsequent argument. Our second observation will be found to be beset with the same

difficulty; but it cannot be helped, and must needs be submitted to. This second observation refers to the notion that the worship of the Church on earth is to be an *imitation* of what is described by St. John as occurring in heaven. "The door" that was "opened in heaven," and through which the apostle looked into "the holiest," symbolizes, it is said, the door that there ought to be, and that there once was, between the nave and the chancel of a church. The first of these represents the locality, or position, of the earthly worshippers; the second,—with its altar and lights, white robed singers, incense and priests, celebration and celebrant—presents in figure, and imitates in fact, what is transpiring within the veil. Now we hold this notion to be rather far-fetched, very fanciful, and somewhat irreverent—if not worse. It proceeds, we think, upon a mistaken view of the teaching of the apocalypse. Just as the Levitical institute anticipated and foreshadowed what was *to be* accomplished by Christ, so the visions of St. John exhibit it *as* accomplished. The only way by which the idea of "Christ," having finished His redemptive undertaking, "passed into the heavens," "not with the blood of others—but His own," there "to appear in the presence of God," and "to make continual intercession for us,"

—the only way in which this could be set forth in symbol, as distinct from verbal exposition and statement, was by the employment of the shadows of the earthly temple to express and depict a divine reality. Lamb and altar, incense and sacrifice, did this. Significant adumbrations, they expressed a reality. But a reality in the sense of a spiritual fact, not in that of a performed service. The object of the vision was not to shew a scene to be imitated, but to illustrate a truth to be believed. It is utterly to degrade what should inspire reverence and nourish faith, to turn so divine a thing into a mere model for the ecclesiastical "histrionic." It is bad enough, in the pretended presentation of "the holy sacrifice," for the celebrant to be understood, by his vestments and ornaments, to represent to the eye the cord that bound, and the purple robe that was intended to ridicule, "the King of Glory;" —or by his falling on his knees, or elevating his arms, to seem to act over again the agony in the garden, and to shew Christ as lifted on the cross; but it seems worse still, for men "to intrude" into "the things which are above," that they may bring down the unspeakable sanctities of heaven, not to expound by them the divine truth intended to be taught, but to turn them into a model for a per-

formance, which becomes when acted an insult to God and a mockery to man.

But there is another consideration which destroys any sanction for albs, tunics, and such like, as the official ornaments of a Christian priesthood, drawn by analogy from the Levitical institute. The temple service stood, single and alone, in the centre, so to speak, of the whole Hebrew people. The holy sacrifice was limited to one place. The vestments and services of the officiating priests belonged to that, and to that exclusively. There were no parochial districts dividing the country, each with its separate altar, its offering and celebrant. Nothing of the sort. There came to be, indeed, synagogues everywhere; places for prayer, reading the Scriptures, religious teaching by exposition and discourse. But there was no place of sacrifice, no sphere for the ministrations of the priesthood, except at Jerusalem. Priests and Levites might, no doubt, belong to synagogues, but they belonged to them only as members of the congregation. They had in them no official rank; they did not appear there in the robes of their function, or to present offerings and burn incense. Now this, we think, is an additional indication that the old institute was intended

to typify the office and work of the High Priest of our profession. That it set forth in figure the great sacrifice, which, "once offered," was not only offered "once for all," never to be repeated, but was to be followed—through the passing away of the temple and its services—by the extinction of an official priesthood, and of priests as a sacred order, for ever. For, just as the objective truth respecting Christ and His work, finds its expression and embodiment in the fulfilment of the figures of the law IN HIM; so, "the congregations of faithful men" that met together to profess their belief of that truth, and "to be built up in their most holy faith," found *their* type and model in the constitution and services of the synagogue. The churches were originally fashioned by the apostles after this pattern, and not in any way whatever from what was done in the temple. What, therefore, was peculiar to it, cannot be adduced as a Scriptural sanction for the splendid and diversified official vestments of our Ritualistic friends. We read of none such as used by the elders or "presbyters" of the synagogue. Some of them, indeed, loved "the chief seats,"—as some among us affect the retired sanctity of the chancel. They dressed themselves also "in long robes,"—like some now,

who, even in their ordinary apparel, have garments that extend down to the feet. But the men who did these things, and who were remarkable also for their scrupulous attention to ritual niceties, were stigmatized and denounced by Him who at once embodied love and truth, in such a way as to make any approach to their image and likeness by no means a thing to be envied or desired.

II.

The Ritualistic movement, then, having thus, as we think, neither direct Scriptural authority, nor implied Scriptural sanction,—being destitute alike of all basis from positive law, or available analogy,—the question next takes the shape of its being the natural development of the spirit of the Christian dispensation. Or, if that be denied, then of its, at least, not contravening, or being entirely out of harmony with it. If it should appear that the *latter* only of these views could be sustained or admitted, there would still be in that, it might be said, ground for urging that the things complained of were at any rate *matters of indifference*, that might be adopted or not as persons judged them to be expedient or the contrary; and if so, then, it would be those who opposed

them that made them important, not they by whom they were used,—who regarded them, as innocent and allowable aids to devotion, and, as such, permitted to themselves.

It is hardly possible to do justice to these several suggestions in our brief argument. All that we can attempt, is to lay down a few guiding lines,—to set forth one or two principles, which may help to indicate the way by which a correct and settled judgment may be reached.

As to the spirit of the Christian dispensation, that must be ascertained by the impression produced upon us by the Christian documents. This, however, it may be said, is very much a thing of sentiment and sympathy, of temperament, education, trained and inherited habits of thought. The New Testament, from a variety of pre-existing causes, affects different minds very differently. This may be admitted; but still there can be no question about certain suggestive *facts*,—to one or two of which we may refer. It was a marked characteristic of our Lord's ministry that He systematically opposed devotion to the ceremonial, and dwelt on the supremacy of the spiritual and moral. He did and said things, again and again, and apparently of set purpose, which were calculated to shock, and

which did shock, the punctilious observers of ritual forms. His parables sometimes took the same turn, and His rebukes often went in a like direction. His words of welcome to one whom He pronounced "not far from the kingdom of God," were founded on the fact that the man had risen above the external and ceremonial, and had grasped and apprehended the spiritual principle which is the root and essence of the religious life. But if what constitutes the spirit of the new dispensation was ever distinctly and emphatically declared,—declared in guiding and binding words by our Lord Himself,—it was when He said to the representative of Samaritan formalism, "Woman, believe me, the hour cometh when ye shall neither at this mountain, nor yet at Jerusalem, worship the Father. The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth." Of course, this does not forbid some fitting order for the regulation of public divine service, for otherwise such service could not be; but it does require that whatever of such regulations there are, they must be of such a nature as shall consist with the declared spirit of the dispensation.

It is further to be observed, that the way in which the immediate servants of Christ,—the inspired and authorized expounders of His mind, the apostolic men, who formed the disciples into churches, and regulated their social and public service,—the way in which they carried out His will, and which shewed how they understood it, is utterly and absolutely against the notion of its ever having been meant that Christian ministers should appear in splendid and gorgeous official robes, or that the worship of Christian assemblies should be conducted with anything of "pomp and circumstance." In the Acts and the Epistles, in which we see the rise of the Christian society, and something of its form, constitution, and customs, everything is simple. "Meeting together," "breaking bread," "praying," "preaching,"—these and such like things there are. But there is not the slightest hint of any imitation of the office or dress of those who served under the law of ordinances "given by Moses;" only a regard to "the grace and truth which came by Jesus Christ,"—the spiritual worship of spiritual men.

Some of the words of St. Paul, we suspect, would, in his view, apply to the attempt to dress up the Christian minister in stole and alb, tunic and cha-

suble,—vestments of divers cut and colour,—after the manner of the priests under the law. They were proper enough in them, "while as yet the first tabernacle was still standing." But "the priesthood being changed, there is made of necessity a change also in the law." The principle here enunciated is of larger scope than as originally applied. Christ being come,—our great High Priest,—there has come of necessity an essential change—a new order of things. All is altered when the priesthood is changed. The former economy passes away; a new creation rises around us, where, instead of looking on the offerings of the temple with its official celebrants, we see no priest *but Christ in heaven*, who is one in fact,—and *all Christian men on earth*, who are such in figure. The one, by His one offering obtained for us "eternal redemption,"—the others, constituted "a royal priesthood," offer continually "spiritual sacrifices," acceptable to God *through Him*. To go back to what belonged to the old dispensation, is to attempt to resuscitate the dead;—to recall and re-establish what God has disannulled. "If I build again the things which are destroyed, I make myself a transgressor;"—I thwart and contravene the divine intention. "Oh! foolish Galatians, who

hath bewitched you?" "Having begun in the spirit, are ye now made perfect by the flesh?" "Because ye are sons, God hath sent forth the spirit of His Son into your hearts. But after that ye have known God, or rather are known of Him, how turn ye again to weak and beggarly elements?" —to carnal ordinances, "imposed until the time of reformation." "The way into the holiest of all was not then made manifest;" but now, "having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw nigh with a full assurance of faith." The things that were "shaken" have been "removed," as things meant to be done away with, "that those things that cannot be shaken may remain." "Wherefore, we, receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." These, and such like words, are addressed to the whole body of believers,—the Christian commonalty, if you choose to call them so,—and not to any priestly official class. It is *not* agreeable to the spirit of the dispensation,—it is not a natural outgrowth or development of it,—for men to

array themselves in gorgeous apparel, or for the services of the Church to become a show. God's clergy—"the lot of His inheritance"—are God's people. They are to draw nigh to Him "in spirit and in truth." And that they may do so without distraction, "with reverence and godly fear," the greatest simplicity, consistent with united action, must be considered by us to be the implied law, as it would seem to have been with the apostles the customary rule.

As to the plea that the Ritualistic innovations should be considered matters of indifference, and have applied to them the law applicable to such, one or two words will suffice. Matters of indifference are either absolutely such, of which it might be said—"Neither if we attend to them are we the better, nor if we abstain from them are we the worse:" or they are relatively such,—some persons, from sentiment or habit, being actually the better for them in the sense of edification; while to others they are merely a distraction and a weariness. Now we observe, in the first place, that the robes and postures, the ornaments and doings of the Ritualistic clergy, cannot be dealt with as belonging to this class of things. They are not things indifferent; but, according to the state-

ments of those who advocate them, very much the contrary. They are significant signs; they are adopted to express, and are worn with, *a meaning*. They are intended to symbolize ideas which belong to a certain system of doctrine, and they would be baubles without this. But this removes them at once and for ever from the category of the indifferent.

In respect to what are really such, there ought to be amongst Christians reciprocal forbearance and mutual charity. "One man esteemeth one day above another; another esteemeth every day alike. Let every man he fully persuaded in his own mind." "One man believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not, judge him that eateth." "He that regardeth the day regardeth unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." "Why dost thou judge thy brother? or why dost thou set at nought thy brother?" "The kingdom of God is not meat and drink,"—*things indifferent*,—"but righteousness, and peace, and

joy in the Holy Ghost." "So and so," said one to Luther, "says, that he cannot preach comfortably without a gown." "Oh! let him have three gowns if he likes," said the Reformer. The poor man had no idea of embodying any doctrine in his dress; and Luther knew, I dare say, that, with or without a gown, he would declare God's truth with simplicity and earnestness. About things really indifferent, Christians should not quarrel with each other,—indulging in scorn or ridicule, on the one hand, or dealing out censure and condemnation, on the other. But the matter takes another complexion, when what might be in itself innocent, ceases to be so by becoming the badge of a sacerdotal order. It is not a thing indifferent to indicate ideas, and to give them, so to speak, visible utterance—which involve and assert supernatural pretensions. This is what albs, tunics, and chasubles are meant to do. They are intended to say to the worshippers—"Here you see an order of men who are mediators between heaven and earth; and whose acts are instinct with divine virtue. They have power to absolve from sin. By one sacrament they can bring God into the human soul; and, in the other, they can transform the elements into the very body and blood of Christ." It is not

a thing of indifference for that to be said. If true, the officials in question are gods upon earth; they hold in the hollow of their hand the eternal destinies of all mankind. It is a matter of vast importance to us all, if anything like that is really to be believed.

So much as to the Scriptural argument in respect to the Ritualistic vestments of the day. Their legality in England,—their obligation, allowableness, or the contrary, in the national Church, the Church as by law established, we must leave for the present. I should like, however, before concluding this morning, to say a word or two on some aspects of the subject which should not be ignored.

III.

While, then, we say all that we have said, and stand by it,—holding to our argument against advanced ornate significant Ritualism,—yet it is right to acknowledge that the subject has its favourable side. With all its underlying errors, Ritualism has not been without its use. If it be right that there should be places of public worship,—that numbers should meet together for common prayer and sacramental communion;—if the meetings of

the pious are not to be confined to a few people in "an upper room," or the order of service left to the actings of an open, "impulsive ministry,"—it must be right and proper that the sacred edifice should be regarded with reverence, and that the mode of procedure, in all that is done, should at once awaken and aid devotion. In many churches, it is said, things had fallen into neglect. The people "dwelt in their cieled houses, but the house of God lay waste." Dirt and cobwebs and worse things disfigured the building;—slovenly habits were fallen into, in his dress and doings, by the officiating minister. Now, with all that we condemn in the extreme pretensions of the advanced Ritualists, it is tobe acknowledged that they have done much to awaken a spirit which has promoted many improvements in their own community, and which has not been without its influence upon others. If, too, the masses of the people are to be got into our churches, that "they may learn the way of peace, be turned from their wickedness and live," it is right that the aspect of things should be such as to invite and attract rather than repel. No doubt, the power to be principally relied on for spiritual results is the power of the pulpit;—the strongest attractive influence should be that of the Gospel itself, "the

word of reconciliation." But other things may have their place and use. Even Wesley's revival was greatly aided by psalm and song,—the sentiments of the hymn and the character of the tune being alike adapted to affect the multitude. Much was achieved, too, by what promoted earnest sympathy,—audible response in worship, and the enlisting of the services, in various ways, of men and women. Our friends do too little, we fear, in the way of exercising the reason and touching the conscience by argument and appeal; and too much in the way of ministering to the senses, and to those superficial or secondary affections which may be stimulated and regaled by chant and litany without the slightest spiritual result being produced. Still, they have done much to shew the importance of rendering religious services attractive. They have used, indeed, sometimes degrading illustrations, as when they speak of having lights, paintings, and music in a church, because such things give brilliancy and attractiveness to the gin-palace;* but with all this, the principle they advocate, stripped of its accidents, is one which no denomination ought to disregard. It is painful to see at times the miserable state of some of our chapels; their

* See note B.

wretched accommodations and gloomy aspect. No one would enter them but from the force of habit, educational training, local attachment, or firm principle. As to the working classes, on the one hand, or the cultured and educated, on the other,—*they* are at once and irresistibly repelled. The situation, structure, and internal appearance of a place of worship may have more to do with real religious results than many imagine. I have known a chapel so hemmed in, dull and cheerless, that nothing would induce people to enter it. I have known the church remove to an open space, and locate itself in a neat and commodious structure—not a hundred yards from its former position,—and the larger and more inviting building has been at once crowded by an attentive and settled congregation, and the minister himself has felt the influence of the change on his own spirit, in aiding devotion, animating utterance, and quickening zeal. I don't say that the Ritualistic movement has taught us these things, for many were learning them before it arose; but it has helped to keep them before the mind of the Church, and has given them force, impetus, and impression.

Then, again, it is not to be forgotten that many of the Ritualists are earnest, zealous, self-denying

men; devoted, heart and soul, to the duties of their function, and caring, apparently, for little besides. They are, as a party, the most active of the different sections of the Church, and are more alive than either of the others. They are exemplary in their attention to the poor, and to the education of the young,—though in both cases there may be questionable elements mingling with their zeal. Many of the men, and of those influenced by them,—gentlemen of position, and "honourable women, not a few,"—gave themselves to the help of the distressed, the mitigation of suffering, the nursing of the sick, and the imparting of religious consolation to the dying, at a recent period of alarm and terror,—going into the localities where cholera was rampant, attending the hospitals where its victims were housed, and originating schemes and establishing homes for the destitute and orphaned. With all its errors, as we deem them,—and we think them both many and serious,—there is still that about it which is not to be despised, if it can inspire and sustain heroism like this. . . . . Once more; the pecuniary munificence exercised by some, and by their prominent disciples, deserves recognition. The profuse expenditure bestowed on their ornaments of worship

is not to be approved; but still, the devotement of large wealth to the service of the sanctuary, and, as they deem it, to "the honour of God," is something better than mere hoarding, or than the way in which money is often spent. The church of St. Alban's, so conspicuously at present before the public, is a monument of individual liberality. Both it, and the expensive ornaments of its worship, are the offering to religion of one man. If it be true, as is reported, that thousands of pounds were spent on three sets of its priestly robes, and that it has a cup or chalice adorned with jewels, we can but lament what we sorrowfully regard as a pernicious mistake and a pecuniary perversion. Still, that man is not to be envied, who can look on the noble structure—placed in one of the worst and lowest neighbourhoods of the metropolis—and read with indifference this inscription which will meet his eye:—

Free for
ever to Christ's Poor,
this Church is built
and endowed in thankful
acknowledgment of His mercies,
by a humble steward of God's bounty.
A.D.
1860.

Well would it be if some who think they have a purer creed, would as practically evince their remembrance of the solemn and weighty words—"it is required of stewards that a man be found faithful."

Admitting, then, all these things—and they must be allowed, I think, to be no niggard admission—it is obvious that we, at least, are not blind to what may be urged in some aspects of the Ritualistic movement. It has got hold of some right notions, and has not been without certain beneficial results. The fact is, errors and evils in the Church have always pervailed by having portions of truth mixed up with them, and good of some sort being secured. This, however, does not change the essential badness of the evil and the error,—though it may affect and modify their action. In the present case, while fully recognizing the favourable points which may be seen in some of the aspects of Ritualism, we cannot for a moment admit that they do away with the essential poisonous elements of the system itself. Nothing can reconcile us—and nothing ought to reconcile the good sense and the religious feeling of the country—to men and their doings, who, on the one hand, turn God's worship into a

childish show, with its flowers, and banners, and gaudy trumpery,—and, on the other, make such arrogant and impious official claims, as, if generally admitted, would bring back the worst days of Papal supremacy, and lay the whole world prostrate beneath the heel of the priest.

Section Second.

THE VESTMENTS: ARE THEY LEGAL?

We now advance to the second question;—that of the legality of these revived vestments *in the Church of England*—a Church established and regulated by law.

In entering upon this inquiry, we may say, at once, that we approach it with no little hesitation. We cannot forget—what is enough to deter us from presuming to touch it—that the matter is one which specially belongs to lawyers, to advocates and judges, and can never be satisfactorily approached, certainly never conclusively reasoned, by those who are not versed in legal studies and accquainted with the principles, method, and niceties of legal argumentation. An ordinary writer or speaker, for instance, may take up some legal question, go into it, read upon it, collect and arrange what appears to him its prominent points; and then, in the exercise of the logic of common

life, and by the light of ordinary common sense, he may seem to himself and others to arrive at a very just, obvious, and inevitable conclusion; and yet a lawyer may take the whole thing to pieces in a moment, by referring to some case, or decision, or precedent, which none but such as he knows anything about,—or by affirming that the language of public documents admits of modes of interpretation—perfectly valid in a legal argument—of which the unlearned in such matters would never dream.

All that we shall attempt, therefore, will be, to shew you the way in which the legal aspect of the question appears to shape itself to the Ritualists and the anti-Ritualists respectively, rather than to reason out or express any judgment of our own. On some points, we may feel able to speak more confidently than on others, and may perhaps do so. Our plan of procedure will be this:—In the first place, we will state to you the ground on which our Ritualistic friends take their stand in defence of their practices,—maintaining that they are strictly legal, either in the sense of being actually enjoined, and therefore required as obedience; or, as being permitted, by not being forbidden, and as therefore the result of a possessed and warranted

liberty of action. In connection with this, we shall try to give you some idea of the objections urged by the other side to the ground taken by our friends, and of *their* replies again to those objections, and so of the opposite arguments that may be carried on by two advocates in relation to the points raised. Then, in the second place, having thus broadly looked at the whole question, in a general way, we shall refer to two or three specific instances of alleged violation or evasion of the law, which may seem to admit of an opinion being formed respecting them even by plain and simple people like you and me.

I.

In entering on our first series of observations, we take, as our starting point, a passage from the "introduction" to the "Catalogue of the Ecclesiastical Art Exhibition," opened at York at the time of the recent Church Congress,—which, however, it is but fair to mention, did not belong to the arrangements of the Congress itself. This catalogue, it may be noticed by the way, consists of a list of 223 articles, including all sorts of vestments, incense utensils, patterns of altars, images of bishops fully and most gorgeously robed, altar

furniture, and various other things. It is preceded by four lists of names,—Patrons, General Committee, Local Committee, and Guarantors of £1 each, amounting in all to more than 300; some names, of course, appearing in more than one list. The first paragraphs of the explanatory introduction are these:—

"The ground upon which Ritualists mainly rest and take their stand is the rubric, which is to be found at the beginning of every Book of Common Prayer, immediately before the order for Morning Prayer, viz:—

"'The Morning and Evening Prayer shall be used in the accustomed place of the church, chapel, or chancel; except it shall be otherwise determined by the ordinary of the place. And the chancels shall remain as they have done in times past.

"'*And here it is to be noted, that such ornaments of the Church, and of the ministers thereof, shall be retained and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.*'

"It is on this rubric that the battle-field of Ritual must be fought and won, and on it rests the authority for the legitimate and grand ritual

now, happily, permeating the length and breadth of this country."

Such is the ground taken, and such the strong, and somewhat defiant language, employed respecting it. The argument based upon it is this:—the rubric in question is a part of the present Prayer Book; that book was ratified by Parliament in the year 1662, when it was last revised; it is enforced by the Act of Uniformity then passed, and is thus the present existing and binding law of the Church. As Churchmen, it is our duty to yield to it full obedience. We wish to obey; and, in order that we may do so, we endeavour to find out all that was in use in "the ornaments of the Church and of the ministers thereof, at all times of their ministrations, in the second year of Edward the Sixth." Whatever we discover of these things we are at liberty, or, rather, are bound, to adopt. We do adopt them; and hence the revival of that "legitimate and grand ritual now, happily, permeating the length and breadth of this country."

This statement appears, at first sight, fair and reasonable. It is met, however, by an argument based upon certain facts, by which facts, it is affirmed, the language of the rubric ought to be interpreted. That argument is this:—in the

second year of Edward the Sixth, the first Prayer Book of the Church of England was drawn up; it was ratified by Parliament; nothing therefore could properly be said to be in use, that year, "*by the authority of Parliament*," but what *that book* authorized and enjoined. It became the rule. What it did not enforce it forbade. The things which it sanctioned were of course in use when it became law,—but many other things might have been in use that same year, previous to the passing of the Act, but none of these were used "by the authority of Parliament" *in the sense intended*, and they cannot be revived therefore, on the ground of this rubric.

To this argument the Ritualists answer:—The sense thus attempted to be put on the language of the rubric, cannot be maintained in consistency with the plain and grammatical meaning of the words. For that far more than this is included in, and covered by the rubric, must be evident, when the facts of the case are more fully stated. The real truth of the matter is this:—Edward the Sixth became king on the 28th of January, 1547; so that the second year of his reign would end on the 28th of January, 1549. Now, the Act, or statute, establishing the Book of Common Prayer, did not

pass both Houses till the 21st of *that* January. This exercise of the authority of Parliament did certainly take place *in* the second year of Edward, but only seven days before its termination! And besides that, it did not, properly speaking, come into force, by the books being printed, circulated, and actually used, till the following Whitsuntide, or nearly the middle of the *third* year of the king's reign. "Can it be supposed that the rubric meant, that such ornaments of the Church should be retained as were sanctioned by authority of an *Act* of Parliament *passed* in the second year of King Edward, instead of such as were *in use* that year? If the rubric has really meant this all along, what a pity it is that it has never said so! What a pity it is that it has used language so calculated to mislead and deceive those who take it in its plain, literal, grammatical sense,—that it should speak as though it meant *all* ornaments used with authority of Parliament *in* that year, when, in fact, it only meant *some* of them, viz., those which *happen* to be mentioned in the first book of King Edward!"—a book not authorized till just as the second year of Edward was passing away, and which was not used till six months of the third had transpired! "Were there no ornaments of the Church and ministry *in use*

during the first eleven months of Edward's second year?"—or none in use on Parliamentary authority? Why, there were all "those ornaments which by former laws, not then abrogated, were in use by virtue of the statute 25 of Henry the Eighth, chapter 19;—of these laws, such as have not been repealed, and were standing then in the second year of Edward, are still in force, by virtue of this rubric and the Act of Parliament. All such ornaments, therefore, as can be shewn to have been thus lawful in the second year of Edward are lawful now, whether mentioned in Edward's first book or not."

To all this, again, it is replied,—first, that the law relied upon is no law at all, for that the statute 25 of Henry the Eighth, was of such a nature, that it died with him, and whatever it sanctioned or sustained fell with it. And, secondly, that the meaning of those who framed the Prayer Book must be gathered from their own proceedings; that the way in which others afterwards in authority understood it must be gathered from theirs;—and that the way in which *we* should understand it must be regulated by judicial decisions, if any such there be, bearing on the question, and determining for us the law of the case. Now, the facts are, that the

object and tendency of things done subsequently to the introduction of Edward's first book, went invariably to shew that those who framed it meant it to be understood that what, in the Church, had the authority of Parliament were such things, and such only, as stood on the authority of that *Act* of Parliament passed at the close of the second year of Edward the Sixth; and that the book then accepted and ratified was to be the rule of procedure, and was to be construed as forbidding and proscribing what it did not mention and enforce. Those succeeding them in high places were continually aiming at a further and further reduction of ornament and ceremony in worship. Edward's second book omitted many things sanctioned by the first. It forbade, for instance, the wearing by the clergy of more pompous vestments in the Communion Service than in the other parts of Divine worship. In the fifth year of Edward, "all ornaments were taken away, but a surplice only, both from bishops and priests, and all other ministers; and nothing was left for the Church, but a font, a table, and a linen cloth upon it at the time of the Communion." Royal proclamations and injunctions, episcopal inquiries and utterances, can be referred to, again and again, all enforcing conformity to what was expressed and

enjoined in the Prayer Book, and forbidding all deviations from it, either by *adding* or *omitting*, on any pretence whatsoever. Even though things went back under Elizabeth, and her Prayer Book altered for the worse Edward's second book, still the principle was maintained that *the book was the rule*, and that what it did not prescribe it forbade.

So far as recent ecclesiastical judgments go, they decide the question against the right of individuals to add anything in the Church or its services not clearly authorized by the Prayer Book. To take only one case,—in which, however, we have the concurrence of a bishop and a judge,—the case of the present Bishop of Exeter and one of his clergy, who had brought unauthorized ornaments into connection with the Communion Service. The views of the bishop were thus expressed:—

"Now, would it be lawful for any person whomsoever, even for those officers to whose care the ornaments of the Church are especially committed—would it be lawful for them to deck the Lord's table in preparation for the Holy Communion with vases containing flowers, and with a cross placed on the table for the occasion? Certainly not, unless there be an express or implied direction to do so. It is not enough that there

is no direct prohibition. The very nature of the case, the general requisition of uniformity, and the positive enactment, 'That no form or order of Common Prayer, administration of sacraments, rites, or ceremonies, shall be openly used, other than that which is prescribed and appointed to be used,'—all alike lead to the same conclusion, that it is not lawful for any person whatsoever to introduce novel ornaments at his own discretion. In truth, where should the claims of such discretion end? If one person may at his pleasure decorate the Lord's table with a cross, another may equally claim to set a crucifix upon it; whilst a third might think it necessary to erect some symbol of Puritan doctrine or feeling, to mark his reprobation of his Romanizing neighbour."

In respect to the opinion thus stated by the bishop, the ecclesiastical judge, Dr. Lushington, says:—"In this reasoning of the Right Reverend Prelate I cordially concur. I think he has placed the question on a true ground—what is not permitted, is prohibited. All innovations, *whether supposed to be derivable from antiquity* or otherwise, are violations of the law, and certainly would destroy that uniformity which the very title of the Act shews it to be the intention to establish."

The Judicial Committee of the Privy Council, the highest of all ecclesiastical courts, whose decisions are final, and from which there can be no appeal, has expressed itself in the same way. Speaking as the ultimate authority on these subjects, it said, not very long since, "their Lordships entirely agree with the opinions expressed by the learned judges, that, in the performance of the services, rites, and ceremonies ordered by the Prayer Book, *the directions contained in it* must be strictly observed; that no *omission* and no *addition* can be permitted." The inevitable conclusion from all this is—if the authorized expounders of the law are to be listened to—that it is not allowed to clergymen to ferret out the antiquated usages of the second year of Edward the Sixth—the robes and relics of Romanism, which were just about to be repressed,—and on the ground of the *wording* of a rubric, to adopt them now; but that their duty is, to regard the Prayer Book *itself* as the only and exclusive rule, and that what is not therein mentioned and enjoined is not permitted, even if it can be shewn to have been in use during the first eleven months of the second year of Edward the Sixth, or even up to the Whitsuntide of the third.

To this, as it would seem, unanswerable argument

and triumphant conclusion, the Ritualists offer a last rejoinder. However apparently right all this may appear to be in theory, it is not, they say, consistent with well-known facts. We can refer, for instance, to many things, not mentioned or enjoined in the Prayer Book, which are yet done, and are regarded as lawful. We can even point to the disappearance, in one issue of the Prayer Book, of rubrics and directions contained in a former one, and yet the things to which these rubrics and directions referred were not, it is believed, thereby understood to be prohibited,—they were only not enjoined; that is, they were left to the officiating person to use or not at his discretion. As to the opinion of a bishop, that is not law; and even with respect to an ecclesiastical judge, though his decision must be received, the reasoning by which he arrives at it is open to criticism. Why there was one who actually mistook the second *book* of King Edward, for the second *year* of his reign, and confounded what was contained in the one with what was done in the other! But, admitting all that can be urged against us, this fact remains,—That the rubric, on which we take our stand, *is part of the present Prayer Book*, and is, therefore, on the shewing of our adversaries themselves, the rule that is to be followed.

Let the rubric, then, mean what they say, that, by "the authority of Parliament" is meant the authority of the *Act* ratifying and enforcing the Prayer Book, and nothing else. Be it so; we accept that. The rubric, then, observe, refers us *not* to the Prayer Book of 1662, in which it stands, but to Edward's first book of 1549. What, then, does *that* say? Why, "the first service book and injunctions of Edward the Sixth, appointed two lights to be set on the altar, or communion table; a cope, or vestment, for the priest and for the bishop, besides their albs, surplices, and rochets." We might almost be content with what, on the argument of our opponents, and according to their own narrow interpretation of the rubric, we could thus claim. But we feel that we have a right to go further, and to claim far more, for we are bound by the plain grammatical meaning of the words, and *they* say that *all* things are to be retained that were *in use* in the second year of Edward,—not those only that were sanctioned by *an Act* of Parliament at the end of it. "All such ornaments of the Church," therefore, "and of the ministers thereof," that we can discover to have been in use during the particular year referred to,—all these, again we insist, the plain, grammatical force of the words of the rubric

direct and oblige us to adopt. On that rubric we take our stand. That, which any one may see is the only intelligible and justifiable sense of it, is the battle-field on which the cause of Ritual must be fought and won.

Of course it would be easy to give the reply of the anti-Ritualist to this rejoinder; but we have said enough. We have sufficiently shewn how possible it is, for two different arguments to be constructed and maintained on the subject before us. It must be admitted, I think, that reason and authority are not all on one side. Perhaps, too, that it is beyond the power of one unlearned in the law to get to the bottom of a disputed legal question,—and that the case demands a more thorough sifting, and a more full and elaborated legal judgment, than it has yet received.

Two things, however, we may say, in conclusion. The first is, that, in addition to the language of the rubric really not being very clear in itself, it certainly seems somewhat singular that the men of 1662 should have gone back to the second year of Edward the Sixth, for "the ornaments of the Church and its ministers," even if they meant by that, the Act then passed, ratifying the first Prayer Book as the standard of uniformity, seeing that that book

included things, which, if we may judge by their acts, they would seem to have had no intention to revive. The second thing is, that the conduct of the Ritualists is, at least, morally questionable, in so insisting on the literal and grammatical sense of the rubric as to change the aspect of the Church in her public services, and to contradict the spirit which has been working in her, as a reformed Church, for 300 years. It might fairly be thought, that something was due to custom, as a sort of common law; and that what had been discontinued by general consent, should have been acquiesced in even if the letter of a rubric *had* been departed from. Any man of sense and modesty would admit this—unless some great principle was involved, or some important doctrine obscured. It *is*, we suspect, that because the revived "ornaments of the ministers" are connected with revived *doctrine* that so much importance is attached to them, and such a stand made for that literal rendering of a rubric by which they may be justified.*

II.

In addition, however, to this broad view of the question, let us, in the second place, take two or

* See note C.

three things, each of which may be looked at by itself, and let us see whether plain men may not be able to form a tolerably decided opinion respecting them. By these, perhaps, we may be able to *test* the consistency of those who take as their battle-ground "the plain and grammatical meaning of words,"—who insist on their being taken to mean what they say, and who stake their honour and conscience on holding by that meaning.

1st. The first of these things may be that of the priest at the Communion "lifting up" the consecrated elements,—holding them high above his head, while he stands with his back to the people, after the manner of the Romish elevation of the mass. Now, the 28th article would, to a plain man, seem to forbid this. After condemning transubstantiation, and mentioning faith as the means of right reception, it adds:—"The sacrament of the Lords' Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Of course, one would suppose that this meant that these things were not to be done in the Church of England, and *that* because they are unauthorized by "Christ's ordinance." In spite of this, however, the Ritualists persist in "lifting up" the elements, and thus *appear* to contravene the meaning of the article. How,

then, do they defend or justify this practice? They do it in this way. The grammatical sense of the article, they say, is, that the thing cannot be done *on the ground* of its being done "*by Christ's ordinance;*"—but it may be done *on some other ground,*—and if so, then it is not a violation of the article. This may be holding to *the letter* of a thing, but it is, most assuredly, an impudent and flagrant transgression of its spirit. Surely, in declaring a thing not to be according to "Christ's ordinance," the framers of the articles meant to *denounce* it; their condemnation of it *on that ground*, precluding its justification *on any other ground.* Of course, the same sort of reasoning might be used to justify the *worshipping* of the elements;—for if they were not worshipped "in obedience to Christ's ordinance," but only on the ground of the act being understood to be favourable to devotion, it would not contravene the strictly grammatical meaning of the article. Men who can reason in this way,—and that, too, about matters so intimately connected with spiritual uprightness, purity and simplicity of speech and purpose,—such men are not to be reasoned with. He who can satisfy his understanding or his conscience by such transparent equivocation, is in a condition of mind that we do not wish to characterize.

2nd. Take next, the figure of the cross, as it may be seen in many churches, above, or, apparently, *on* the altar.

The placing of a cross on the altar, "as an ornament of Divine worship," has been pronounced illegal by the ecclesiastical courts. It may be put up, however, anywhere, as "an architectural decoration." On this ground the Ritualists say:—"a moveable or fixed cross of metal, or any other material, set up upon a super altar, or bracket, or ledge, which is separated from and unconnected with the altar, *although behind it*—such cross being a reasonable distance above the altar so as not to appear used as a part of the service—is lawful and unobjectionable." Such are the men's own words. They suggest a scheme for keeping within the grammatical meaning of the letter of the law, while getting very near to a violation of its spirit. The "reasonable distance above the altar" may be reduced to a very small space; while as for its not "appearing" to be used in connection with the service, or as an ornament of worship, that is just the thing that often *does* "appear;"—the cross is made to stand out, at times, by a surrounding dark ground, so that it strikes the eye as the most conspicuous object immediately above the altar; the

face of the priest is always towards it when offering the Holy Sacrifice, and the devout worshipper is directed to observe it.* The whole thing may certainly be so managed as to be unimpeachable by the mere letter of the law, in its strict grammatical sense;—but, to plain men, such management is not magnanimous,—some would call it mean, sneaking, dishonest. On the ground referred to, that crosses may be used as architectural decorations, or as "emblems, simply, of the Christian faith," not as objects of superstitious veneration,—on this ground, I suppose, it is, that large crosses may be carried on the shoulder, and the figure emblazoned on banners borne in processions. Some may bow down before the sacred sign as it passes; but that, we may be told, is not making it an object of "superstitious veneration," but only reverencing it as the emblem of the Christian faith!

3rd. Another thing may be noticed. The Prayer Book orders "that there shall be no celebration of the Lord's Supper except there be a convenient number to communicate with the priest;—four, or three at the least." Now the Ritualists urge the people to come fasting to the Communion. The more likely time for this is the early

* See page 19.

service. At the subsequent high service, lest they should have partaken of food, the people are sometimes warned off, rather than encouraged to approach to communicate. Now, it *might* happen that no one would come forward, and then it would be a question whether the priest could communicate alone. If he did, it would make the offering simply an intercessory service, after the manner of the Romish Church. There are those who would like this, for it is the custom now to speak of offering the Holy Sacrifice *for*, or *on behalf of*, such or such an object or person. But then, for the priest to communicate alone would obviously violate the plain and grammatical sense of the rubric. That, however, we are informed, may be got over in this way :—"a sufficient number of the faithful ought always to be encouraged to stay, at all times, whether they actually communicate or not (which will not be discovered till afterwards), so as to make a quorum in the sense of the rubric. Even if they go out after the prayer of the oblation or the exhortation, *it will be too late for the priest to stop.* Absent sick persons *who communicate spiritually* ought also *to be counted in.* Thus there can be no great difficulty in offering the Holy Sacrifice daily according to the mind of the Church." It

would thus seem, that a priest communicating *alone*, but *imagining* that three or four sick people in their rooms at home are *spiritually* communicating with him—*this* would be to obey the rubric which says, that there "shall be no celebration of the Lord's Supper, except there be a convenient number (of course present in the church) to communicate with the priest." That the scheme suggested would be an honest compliance with the mind of the Church, as seen in the rubric,—as to that, I can only say, "he that can believe it, let him believe it." No one will be disposed to envy him his understanding, his logic, or his conscience. I may just give you, however, in passing, an illustration of the *spiritual* communion of the absent with the officiating priest, which I met with the other day in a letter from "a Rector."

"May I be permitted to make a suggestion to my clerical brethren with reference to the use of church bells, which I have for some time carried into effect in my parish church, and which I find, although but a trifling matter in itself, to be very edifying? The bell-ringer is instructed to sound each bell thrice, and as he does so, to repeat the usual invocation of the Blessed Trinity, then to make a pause of at least a minute before commencing to chime or toll. The meaning of this threefold intonation on each bell becomes understood by all residing

within its sound, and to them it has the effect of a solemn warning, while this act itself of ringing is made an act of devotion to the ringer or ringers. The great bell of my church is also similarly rung at the consecration of the Blessed Sacrament. The sick, and others detained from church, are thus apprized of the exact moment when the Holy Sacrifice is pleaded, and are enabled to join their prayers and intentions to those of the priest and worshippers in the church, while at the same time the solemnity of the act of worship is greatly augmented by this accessory."

Besides illustrating the point before us, this extract illustrates another thing often to be seen in some of the Ritualistic clergy; namely, the mixture of silliness and sincerity—the childish, not child-like piety—that distinguishes them. It is not to be denied that there are men of real power and of unquestionable ability among the leaders of the movement, but in many of the unfledged weaklings that follow, there is no strength or manliness either in their aspect or utterances; everything is emasculated, drivelling, feeble; they seem earnest and devout in their way, but their devotion is often expressed in such unctious language and grotesque forms, as to seem the result of a union between sainthood and idiotcy.

4th. We shall only refer to one other point.

Every clergyman on taking orders, and also, I believe, when at any time he enters on a benefice, has to sign the three articles of the 36th canon. The second of these is this:—"That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the word of God, and that it may lawfully so be used; and that he himself will use the form in the said book prescribed, in public prayer and administration of the sacraments, *and none other*." This every clergyman accepts and signs, promising obedience in the most solemn manner; and it is further ordered, in the same canon, "that if any bishop should ordain or licence any one without his subscribing this, that bishop should be suspended from giving of orders, or licences to preach, for the space of twelve months."

Such is the law. Knowing and remembering it, I was not a little surprized the other day, when attending a service at church. The litany of the Prayer Book had been used, but the service closed with *another* litany—"the Litany of Jesus." It was not a hymn, though it was accompanied by chanted responses. It was, to all intents and purpose, a service—as much a form of public prayer as the litany previously used. But it is not in the

Prayer Book. There is no such litany there, as "the Litany of Jesus." How is it then that men, who have solemnly pledged themselves to use, "in public prayer," the form prescribed in the Prayer Book, *and none other*, *do* use some other? Is "the plain, grammatical meaning" of these words something different from what it appears to mere common-sense people? Some men would seem to have a marvellous faculty for discovering in articles, rubrics, ecclesiastical judgments, and such like, meanings, permissions, liberties, licence, and so on, which never shew themselves to others, and cannot be found out by any straightforward, unsophisticated understanding.

But if we are surprized when a clergyman offends in the way described, what shall we say of a bishop,—a man who is not only bound to do the right thing himself, but has to see that others do it, and to punish them if they offend? Now, a few weeks since, the Bishop of Chichester went through what, at first sight, would seem to have been an utterly unauthorized service in the chapel of St. Michael, Bognor. It was on the occasion of his *induction* of Miss Frances Wheeler into the office of *Lady Warden*. "The *special service*," the account states, "was introduced *after*

the first lesson at matins, and was as follows." Then there is the account of prayers, collects, responses, constituting a special "form of service," for which we search the Prayer Book in vain. The explanation, or defence, of this, I suppose, would be, that St. Michael's, Bognor, is not a church, but an institution occupied by a sisterhood. (I don't know that that is the case, but it has occurred to me in trying to find a justification for episcopal conduct which appeared so extraordinary.) Still, if it were an institution, and not a church, the service came to something very like "public worship;" and if such services can be openly held, and forms of prayer employed altogether new and unheard of—in spite of subscription to the second article of the 36th canon—and this, too, by a bishop, I can only say it appears something like sailing very near the wind. That the occasion was public enough, we incidentally learn from the statement, that "in the out-door processions, to and from the chapel, a new banner, with a painted figure of St. Michael, was carried for the first time." And, that certain forms were gone through somewhat new in the Church of England, appears in the presentation to the bishop of the Lady Warden,—the questions and replies that pass,—the lady's reading her decla-

ration of religious faith,—with the prayers and responses that follow. It may be worth stating, as illustrative of the subject of vestments and ornaments of worship, that "The Lady Warden was habited in a rich cope; and her staff, terminating in a white cross *formé*, was borne before her by one of the pupils. The bishop's pastoral staff was borne by the Rev. A. C. Wilson, of Lancing College, who acted as his Lordship's chaplain on this occasion. The black satin *chimere* and lawn sleeves presented an unusually grotesque and unseemly appearance, when seen side by side with the splendid cope worn by the Lady Warden; but the bishop entered heartily into the proceedings of the day, and, though somewhat infirm by reason of age, looked remarkably well." A sermon was preached on the occasion, the text of which might very appropriately have been taken from the 28th chapter of the Acts of the Apostles, 14th verse:—"And so we went towards Rome."*

III.

While thus speaking respecting one party, it is but fair and right, perhaps, that we should make

* See note D.

some reference to the shortcomings, and supposed unauthorized practices, of others. If rules and rubrics are to be insisted upon at all, they should be applied to whomsoever they concern. "Them that sin," says the apostle, "rebuke,—without preferring one before another, doing nothing by partiality." It is understood, then, that there is no legal authority for the black gown used by Low Church clergymen. It is, indeed, the simplest vestment that could well be adopted, if there is to be any official dress at all, and it is not employed to symbolize a doctrine,—unless it should be said that it is the mark of "a ministry" rather than "a priesthood," and so far may be expressive of doctrinal belief. . . . Baptisms are directed to take place at a particular part of the service; but they are often deferred till the close. This is a transgression of strict rubrical order. It can only be defended as expedient, as preventing the interruption of the worship, and reserving the ceremony for those immediately interested in it. . . . I have observed, also, the occasional interpolation of unauthorized prayers complained of, and urged as a justification of anything of the sort on the other side. I was not aware that any liberty of this kind was taken by the Low Church clergy; for,

though I believe it would be quite legal for them to offer free prayer before the sermon, they never do it. I am not aware, at least, of its being done. I once heard a clergyman, but that was many years ago, avail himself of his right or privilege in this respect. . . . Then, again, it would seem to be incumbent on all clergymen, without exception, to go through the morning and evening services every day; and for those having any parish or charge, to hold *public* daily service. The words of the Prayer Book are,—"all priests and deacons are to say daily the morning and evening prayers, either privately or openly, not being let by sickness, or some other urgent cause,—and the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word, and to pray with him." The plain, grammatical meaning of this seems obvious enough. We can hardly wonder that the Ritualists should say, as one of them does, "No clergyman has a right to charge his brethren with illegality or unfaithfulness, unless his own hands are clean. There

is one simple test easily applied. Is there a single one of the Puritan clerical orators against 'Tractarianism,' who keeps his own solemnly plighted word in the matter of saying daily prayer twice? There may be, in a very few exceptional cases, reasons for not doing so in the parish church. How many are really prevented by severe illness, or some equally urgent cause, from employing forty minutes every day in reciting their appointed office privately?" That it is binding on every clergyman to do so, would seem to be the law under which he voluntarily placed himself when he took orders. But the idea conveyed by the expression just quoted—"*daily reciting their appointed office*,"—is one pregnant with formalism. It is not to be wondered at that the rule should be felt to be oppressive. It is enough to crush everything like naturalness, earnestness, spontaneous devotion, fervour and glow, out of soul and heart! Nothing, one would suppose, could prevent the constant, unvaried, monotonous exercise from becoming a weariness, or that reasons should be sought to mitigate or avoid it. Still, it is law,—and they that are "under the law" have no option but "to hear the law" and to conform to it.

It would thus seem that the two parties of clergy-

men most directly opposed to each other, are alike liable to be called to order, if the laws of the Church are to be impartially put in force. We cannot but think, however, that the offences of the one class are comparatively venial. Still, if one is to be brought into court on the charge of irregularity, it is natural that he should threaten his accuser if he knows that *he*, too, is "not without sin." "Behold thou art called a Jew, and restest in the law,—and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, and an instructor of the foolish. Thou, therefore, that teachest another, teachest thou not thyself? Thou that sayest a man should not steal, dost thou steal? Thou that abhorest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" And so it goes on;—crimination and recrimination,—charges and complaints—bandied about on both sides. This may be the reason why neither party moves. It was reported some time since that the bishops thought of proceeding against the Ritualists; that they had submitted a case to eminent council, and had obtained an opinion against the legality of the revived practices. It was also said

that the Ritualists, too, had consulted council, and had got an opinion directly the reverse—that is, strongly in their favour. We have seen enough, this morning, to make it very likely that two opposite opinions might thus be secured. The law of the case, free from all ambiguity, will only come out by the whole subject being fully argued, and a judgment pronounced by the highest authority. The fact, however, is, that so many changes in thought and feeling have been silently going on during the last 300 years, that many things *then* determined have been outgrown. Different parties offend in different ways;—but *all* offend. The consequence is, that all are living in houses not constructed according to rule. Each is in danger, therefore, if he touches his neighbour's, to find his own threatened with an attack which he might be unable to resist.

The reference at the top of page 90 to the legality of occasional free prayer in the Church of England, was made on the strength of the following words in an address of the bishops to Charles II. in reply to the Presbyterians;—"The Liturgy we applaud as unexceptionable, and we think it cannot be said to be too rigorously imposed *when ministers are not denied the exercise of their gifts before and after sermon.*" What a pity it was that

some good and patriotic men did not remember this on that sad Sunday morning, when the terrible news filled London and flashed through the country that the Prince Consort was dead! How many hearts would have responded to and felt relieved by some earnest outpourings of the soul for the widowed Queen in those first hours of darkness and tears! But the words with which the bishops immediately *qualify* the above admission have been more remembered:—"which sort of praying, however, is but the continuance of a custom of no great authority, and grown into common use and sufferance only, without any other foundation in the laws and canons." It would thus seem, after all, that such "sort of praying" was not so much authorized by law as tolerated by sufferance. The effect has been, as Bunsen remarks in his "Hyppolytus," that "it must be admitted, that, comparatively speaking, free prayer and free preaching have been much discountenanced, and almost banished from the service as 'enthusiasm,' by the exclusive fixity of English ritualism." I have just been informed that there is a clergyman in the diocese of York who habitually offers an extemporary prayer before the sermon, about as long as three or four collects. While thus referring to what is *legal*, or permitted by sufferance, it may be mentioned that a beneficed clergyman recently preached on a Sunday evening in a nonconformist chapel at Cheetham Hill, near Manchester. Is that protected or allowed on the same ground with Sunday evening sermons in a theatre? While bishops are speaking so apologetically of irregularities and innovations in one direction, I wonder what would be the result if some bold man were to try the effect on them of the same thing in an *opposite* direction,—say, (*to begin mildly*,) by asking me to preach!

PART THIRD.

THE REVIVED DOCTRINES: HAVE THEY ANY BASIS IN THE ENGLISH PRAYER BOOK?

Section First.

PRIESTHOOD, ABSOLUTION AND CONFESSION.

WE now proceed to the *doctrines* which underlie the Ritualistic movement, and, with some remarks on these, we propose to draw our discussions to a close.

With respect to these doctrines, the central idea is that the Christian minister is a priest in the strict and proper meaning of the word. Out of this root-thought spring altar and sacrifice; and, if not from it, by the side of it, there naturally grows up a claim to extraordinary official powers which infuse virtue into ministerial acts, whence come the consecration of the elements in the Lord's Supper, the efficacy of absolution, and the requirement of confession in connection

with that. The most of these things, as we have already seen, are insisted upon by our Ritualistic friends. They would not deny them, or find fault with our thus speaking. They glory in the open profession, and the distinct and positive inculcation, of these doctrines.

Now, it might be thought that we should put, respectingthese doctrines, the same two questions that we before put respecting the vestments;—first, are they Scriptural?—secondly, are they legal? Are they in harmony with the Divine Word? Are they required or allowed by that Book which, as ratified and enforced by Parliament, is the law to which the clergy are bound to conform,—or, at least, are bound not to teach what is contrary to it?

It is not our intention, however, to take up the first of these questions. So far as the most of you are concerned, it is not necessary; and, so far as the special investigation we wish to institute is concerned, it is not required. As evangelical Christians, you are sufficiently versed in the teaching of Scripture to be intelligently satisfied that the doctrines in question are not in harmony with apostolic truth; and, as Protestant Englishmen, you, in common with the great majority of the people of

this country, regard them as inconsistent with what may be called the national religious belief,—as opposed, in fact, to what you have always understood to be the creed of a Reformed Church. Without entering, then, into the Scriptural question,—*assuming* the correctness of the national convictions, if I may so speak,—or without saying whether in themselves they are right or wrong,—the more immediately pressing question—that which most deeply concerns and interests us at the present crisis—would seem to be this,—Whether the doctrines referred to have any basis whatever in the formularies of the Church of England?—whether, therefore, their advocates are, or are not, contravening the teaching of the Prayer Book, and violating the vows and subscriptions by which they bound themselves when they took orders?

I.

In entering upon this inquiry, we are anxious, at the very outset, distinctly to state some principles which, in such matters, should always be recognized.

Let it be understood, then, that the view taken by one man of the meaning of the Prayer Book is

no rule for another, though it must be one to himself. *I* may not be able to see that such and such expressions can be taken in a certain sense; but if another man says that *he* can,—that, deliberately and conscientiously, he can attach to them that meaning, can accept and use them in that sense, believing that they were either *intended* to be so understood, or, on some implied principle, may be so construed,—it is not for me to charge him with conscious dishonesty. "To his own master he stands or falls." I may wonder at the construction he puts on the words; I may feel that *I* could not do so without veiling my understanding or straining my conscience; but that is no reason for saying that *he* must be doing so. He may be acting in as good faith in what he does or says, as I give myself credit for in what I do or say. There the matter, *as between one man and another*, must be left.

But another point may come up, which it is well to understand. The meaning of a book, or the way in which its services may be construed, may come to be a question, not as between one man and another, but between one man, or a number of men, *and the law*. There are certain principles applicable to the interpretation of legal documents which

lawyers and judges understand, and these may have to be applied to the Prayer Book as a public document—a writing ratified and enforced by law. Now, a point of doctrine may be submitted to a court, and argued before it, and a judgment given,—which judgment shall decide whether the doctrine can be lawfully held, consistently with that meaning which the words of the book may bear, as construed according to those legal canons of interpretation which must be applied to it as a legal document.

Now, supposing such a judgment simply to decide that the doctrine in question was not contrary to the teaching of the Prayer Book, and might be lawfully held, though another view might be held, with equal reason, by learned and conscientious men,—it is to be noticed that three different results might be produced, in different minds, by such a judgment. In the first place, in the men holding the disputed opinion, there would not only be entire satisfaction with it, but a feeling of relief,—a happy confidence in the thought that they now had a firm standing in the Church, and occupied a recognized legal position. Secondly, the other class of men, who held a different doctrine from the first, and who construed their services in

a different sense, would feel that, as the judgment, while allowing the holding of the questioned opinion, neither enforced it as exclusively legal, nor condemned theirs, *they* were unaffected by it,—were at liberty to retain their own interpretation of the book, and even to insist, if they pleased, on its exclusive *theological* correctness in spite of the legal toleration of any other. But still further. An individual may be imagined, representing a third class, who might be thus described:—he may incline to, or hold, the views of the first, deeming them Scriptural; but he might be equally convinced that the formularies taught, and were intended to teach, those of the second, and that these, though he felt them to be erroneous, he would have habitually and solemnly to assert if he accepted and used the book. To this man, you must see, the supposed legal judgment would bring no relief; for, however it might sanction the views and convictions of others, it would have no power to change his own. To *him*, the meaning of the book would be the same after the delivery of the judgment as before. He could not act upon it, though he would not be disposed to judge or condemn either of his brethren. He might wish that he could be satisfied with the first, or believe with

the second; but this being impossible, he could not, consistently with his persuasion as to God's truth, put himself by the side of either. He could not go through services based, as he deemed them, on a wrong principle, or use words which expressed what he did not believe.

Such different shades and colours of thought on these matters should always be kept in mind in discussing questions like the one before us, and in pronouncing on the relation of men's professions and conduct to some standard of duty, which may come to bear directly on personal character. If the thing is patent and obvious, and men are manifestly untrue to their obligations, they deserve to be openly rebuked or condemned. By all means let them be so. When any wrong thing is fairly proved, whoever may be the offender let it be called by its right name. But much must be carefully and candidly considered before we apply condemnatory epithets. We must keep in view, in animadverting on the conduct of clergymen, the principles we have laid down. *Our* construction of the meaning of their formularies may differ from theirs. That is a question each party has to settle for himself. Two men may take opposite views of the same thing; but they need not, in consequence

of that, call one another bad names, though there may be great wonder on each side,—wonder at the marvellous *insight*, or the equally marvellous *blindness*, on the other. Then again, however we may regard a tenet as unscriptural, if those who hold it, not only think otherwise, but assert that they find it in their formularies, we have no right to condemn them as occupying a wrong position, whatever we may think of the *system* which authorizes their errors (if it does so), for it, in that case, would warrant their being where they are, and would sanction what they do and teach. And still further, however *we* may think that a particular tenet or doctrine is unauthorized by the plain, common sense meaning of the Prayer Book, yet, if it has been authoritatively decided that it may lawfully be held, then, it is only right to acknowledge the legal standing of those who hold it, and even to felicitate them on their position, though it would be impossible for us, even if we agreed with them in opinion, consistently with our view of the meaning of the formularies, to put ourselves where they are, and to consent to say what they must.

Keeping, then, these things in view, let us advance to the inquiry—Whether the doctrinal system of the Ritualists has, or has not, any basis

of any sort in the English Prayer Book? The argument may best be conducted by taking up two or three specific points.

II.

1. We begin with the notion that the Christian minister is a priest.

You quite understand that we do not go into the Scripture argument on this or any other of the points to be raised. Our business, at present, with our Ritualistic friends has not to do with them as Christian men bound by the teaching of the New Testament, but as clergymen of the Church of England bound by what *it* teaches, whether that accord with the New Testament or not. The idea of an official Christian priesthood is, indeed, in our view, utterly repugnant to apostolic Christianity. But that is not the point to be discussed. Whether our system of doctrine be itself Scriptural, is not in debate. The question is, does the Prayer Book in any way countenance the doctrine of the Ritualists, or does it not? If it does, the men have something to say for themselves, even on our hypothesis of their views being erroneous; if it does not, then they are clearly in the wrong, and occupy a false

position, even if they themselves are right in thinking their views Scriptural, and deeming it their duty to live and labour for their inculcation and diffusion.

With this understanding, let us look at the idea that the Christian minister is a priest. As the basis of the argument, it may be said:—That the term "priest" has always been used in the English Prayer Book. Every one is familiar with it by meeting it there. In receiving "orders," a man is first made a deacon, and then a priest. The term is always employed to designate the higher function to which the second ordination introduces the candidate. What, then, does the word mean, if it does not mean what itself says?

To this question, those in the Church of England who as much disbelieve in priesthood as we do, reply:—That the word "priest" is merely a contracted form of the word "presbyter;" that, as this is its most probable derivation as an English word (although in our version of the New Testament it represents the Greek term which signifies one who sacrifices), therefore, it ought to be understood to be used in the Prayer Book in its etymological sense,—as simply containing and expressing the idea belonging to the term "presbyter" or "elder"

in the New Testament. Whatever the primitive *presbyter* was, and all that he was, in the first churches, that the English *priest* is, but *nothing more.*

To this explanation the Ritualists answer:—We might admit that and be content, for, reasoning from what prevailed immediately after the first century to what must have existed in it, we believe the conclusion to be inevitable that the original presbyter *was* a priest. But waiving that, as a line of argument not pertinent at present, we say this:—In the second year of Edward the Sixth, the English Prayer Book was first framed, and this word is found in it. Now, up to that time, what you call the Romish view of the office had prevailed. The term priest would express the idea then attached to it, and nothing else. The thought of changing the word for presbyter,—or of making the one stand for the other, limited in meaning as well as contracted in form,—is what cannot be reconciled with the state of public opinion at that time. It is not to be supposed that the framers of the Prayer Book used the word in a new sense, a sense of their own, which nobody would suspect or understand, or that they expected it to be taken to mean anything but what it had

meant for ages. Besides, in this book of theirs the Eucharist was still called the mass, which would suggest the idea of an officiating priest. Then, again, whatever might be the changes in Edward's second book in other respects, the term priest was untouched. The alterations of Elizabeth were all in the direction of a revival of Catholic truth. And still further, the Prayer Book, as we now have it, retains the word, and that, be it remembered, in spite of the Puritans objecting to it in 1662, and requiring that "minister" should be substituted for it. Besides, look at the facts that are patent and prominent in the services of the Church. The priest can read the absolution, the deacon cannot. The priest can consecrate the elements, the deacon cannot. When ordained, the deacon only receives authority to preach, read the Scriptures, assist his superior, and so on; but the priest, when *he* is advanced, receives the Holy Ghost, and is empowered to remit and retain sins. Why, the *deacon* in the Church of England answers more to your idea of a mere teacher; the *priest*, the higher order, is, and must be, something far more than either teacher or ruler, in the Presbyterian sense. No one can avoid seeing, what is so obvious, that the priest of the Church of England is regarded by her as invested

with a peculiarly sacred function. He is "a steward of the mysteries of God." He performs *acts* of special significance and power—he does not merely teach and instruct. Nay, in preaching, in declaring to men the conditions of salvation, he does so with an authority peculiar to himself. The term priest, as applied to him, means *priest*, and *nothing less*. Even if it should be admitted that some of the peculiar attributes of the office are not so distinctly mentioned in the Prayer Book as might have been expected, they are continually and necessarily implied; and when, by us, they are fully and openly claimed and exercised, that is nothing but the natural development of the radical idea inherent in the term.

Here, instead of giving the reply of the Low Churchman, I might offer to come in and express the views of an outside observer. Doing so, and trying to do it with the utmost impartiality, I should express myself somewhat after this fashion. In some things advanced by the last speaker, I cannot but agree. In respect, for instance, to the inference drawn from the use of the word by the framers of the Prayer Book, and from the retention of it by those who superintended the revision of the book in 1662. The first, whatever might be their own

views, must have felt that they could not safely depart very far from the language and convictions of the people of their time; and the second, though they might not intend by the retention of the term to sanction any notions about "the Holy Sacrifice," they did, doubtless, *mean* that it should be so understood as to attach a mysterious sacredness to "holy orders." The idea, however, of the word being *intended* to be taken as the representative of "presbyter" is, I fear, something of an after-thought. The term was not originally used, I suspect, in that sense; though, as the result of the progress of thought, and to alleviate the scruples of those who had to retain the *word* while repudiating the *thing*, it came to be *an understanding* that "priest" might be regarded as the representative of *presbyter*,—the one word being looked upon as a contraction of the other. I think, too, that there is something in what the last speaker said, as to the fact that the deacon cannot read the public absolution. To which might be added, that, if the dying desire to be absolved, it can only be done by one in "full orders."

At the same time, I must say this, that the service for the ordination of a priest is studiously constructed on the theory that the great work of

those admitted to the priesthood will be, to preach and teach, to instruct the people committed to their charge, to study the Scriptures as containing all that is necessary to salvation, and to be ready with faithful diligence to drive away all erroneous and strange doctrines contrary to God's word. The tone of the whole service is singularly Scriptural and Protestant. There is not a word about "holy mysteries," or "the tremendous sacrifice," or any allusion to the virtue of priestly *acts* as things done. Even the sacraments are to be ministered "*as the Lord hath commanded*"—though some might find much in the succeeding words, "and as this Church and realm hath received the same." Still, no one can read over the service as a whole, without feeling that there is a chord sounding through it—through prayer and lesson, interrogatories and song—in constant unison with the Scriptural idea of "a good minister of Jesus Christ." The pervading idea is that of *a ministry*, not *a priesthood*. Unfortunately, after saying all this, I am obliged to add that there does occur in it that extraordinary assumption of power, by which the bishop professes to give the Holy Ghost, and to confer the ability of remitting and retaining sins. His words cannot be construed as a prayer. He does not ask, he gives. "Receive

the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. *Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.*" Now, whatever may be said as to the general character and merits of the service, as long as this act and these words of the bishop are continued, it will be in vain to protest against the assumptions of the Ritualists. The words in question, if they mean what they say, do certainly recognize in the priest, as such, after ordination, a tremendous and terrible power. They constitute "the dead fly" in the service that taints and poisons the whole jar of "ointment." In this passage, the advocates of an official priesthood in the Church of England will always have a basis for their belief. Not, indeed, that the special ability said to be conferred necessarily involves the idea of a *sacrificing* priest,—for a person might be a priest and offer sacrifice without possessing it, as was the case with the priests under the law. But, taken in connection with the supposed attributes of the *Christian* priest, the Ritualist will always feel that the ordination service gives him this advantage—that it invests the function, by the authority of the Church, with an attribute, than which, even the

power to offer "the Holy Sacrifice" is not in itself more awful.

III.

2nd. The next point to be examined may be that of *absolution*, seeing that it has been incidentally brought before us.

With respect to the power of official absolution, it may be noticed that it seems to bring with it the importance and necessity of confession. That both ideas have a basis in the Prayer Book is affirmed by those high in authority by office and learning. Of course, the interpretation put upon the formularies by the persons to whom we refer, may be disputed or denied; but, coming from *within* the Church, and from such very distinguished individuals there, it cannot but be admitted that it shields from presumption those that are "without," if, with their lesser advantages, they profess to read the book in the same way. We will listen, however, as we did before, to any opposite or explanatory statement that may be offered, and will even be forward to mention any mitigating circumstance that we can detect ourselves.

The two eminent individuals to whom we refer

are the Bishop of Salisbury and Dr. Pusey. The first, in a letter to one of his clergy who had spoken disparagingly of priestly pretensions, reminds him of the words of the ordination service just quoted, "by which," he says, "you and I received our commission to enter upon the office and to do the work of priests in the Church of God." He then refers to "thoughtful and attached members of our Church, who have rightly believed that, as the Church of England requires her bishops, when they admit deacons to the order of priesthood, to use those momentous words, she justifies those who have been so ordained in believing that they have had committed to them the same powers which the priests of the rest of the Catholic Church, both in the East and West, have ever claimed as their inheritance, and *to which the literal and plain meaning of the words points.*" We are thus taught, on episcopal authority, that the ordination service not only admits of this interpretation, but requires it. The "literal and plain meaning of the words" is just what they say, as understood by the common ear. And we learn, also, in addition to this, that at least a portion of the clergy, as represented by the bishop, and many "thoughtful and attached members" of the Church

besides, believe—and "rightly"—that the men who have had said over them the "momentous words" of the ordination service, became invested with those awful and supernatural powers which other priests (those of the Roman and Greek Churches) have "ever claimed as their inheritance." Of course, if this episcopal opinion be correct, the Prayer Book sustains and justifies the Ritualist.

With respect to confession, Dr. Pusey says—"The use of confession among us all—priests and people—is very large. It pervades every rank from the peer to the artizan . . . I have been applied to to receive confessions from persons of every rank, of every age, old as well as young. In every profession—army, navy, medicine, law. *The Prayer Book, not we, taught confession.* As a fact, the practice of confession was revived, while not a word was said about absolution. The teaching followed the practice." By that last statement may be meant, that the teaching of absolution followed the practice of confession; or it may refer only to confession, and may simply mean that what began as a habit grew into a doctrine,—that what at first was done from instinct, came afterwards to be taught with authority. I imagine, however, that it would soon be discovered that confession was

imperfect, and did not accomplish its object without absolution; and that thus the *teaching* of the virtue of the one, would follow naturally from the *practice* of the other. Indeed, if I at all understand the Prayer Book, it would teach Dr. Pusey and his friends absolution at the same time that it taught them confession. It can hardly be supposed, that Dr. Pusey refers to the Prayer Book as a book of devotion, which, as such, teaches men to confess their sins to God; he must refer to something in it which inculcates the duty, or insists on the advantage of one man confessing his sins to another. I do not know that the Prayer Book does that anywhere so distinctly as in the service for the visitation of the sick. But there, where the man is to be moved to make confession, it is *with a view* to his being *absolved*, so that the two lessons of confession and absolution could hardly have failed of being learnt together. The same remark holds with respect to what occurs in the first exhortation in the prefaces to the Communion Service. The man who "cannot quiet his own conscience, but requireth further comfort or counsel," is exhorted to come to the priest, and "open his grief," that "*he may receive* the benefit of *absolution*." Did the hundreds of people who have applied to Dr. Pusey to receive

their confessions expect nothing in return? Did they apply to him for nothing else? He tells us how often he has heard the confessions of the penitent;—could he not also tell us how often he has given them absolution? The burdened conscience is but half-eased by telling its grief; it is the answer of the confessor that completes the deliverance, gives perfect repose, and even raises repose to rapture—"Thy sins are forgiven thee, go in peace."

To these claims and pretensions of the Ritualists, and this direct appeal to the Prayer Book in support of them, the Low Churchman has a reply. Protestant and Evangelical in his creed, he rejects absolution and confession as destitute of Scriptural authority; and, believing his conformity as a clergyman to be consistent with this rejection, he holds that the services of the Church, properly understood, afford them no support—or none in the sense of the advanced Ritualists. He may have to make an admission or two as to some incautious or antiquated expressions that here and there occur in the formularies, but he can afford to do that, he conceives, from the manifest tone and spirit of the book taken as a whole. To such teaching as that of the Bishop of

Salisbury and Dr. Pusey he would say:—The passage in the ordination service I confess is unfortunate. It would be a good thing if we were well rid of it; it would have been better if it had never been introduced. Still, it is possible that it may admit of a sense very different from that on which the Ritualists rely. It has been ruled that, "in all cases where articles, considered as a test, admit of different interpretations, any sense of which the words fairly admit may be allowed," and that we who accept "the form, are entitled to such latitude and diversity of interpretation as the form admits." Looking, then, at the passage in the ordination service, and referring to its place in the Gospel of St. John, whence its sense must be ascertained, it is to be observed that the "momentous words" were addressed to the apostles as such, and addressed to them in immediate connection with their being "sent" into the world "to shew to men the way of salvation;" and that it is evident, from the other Gospels, that this commission to speak authoritatively in Christ's name, was accompanied with the imparted ability to do mighty works through Christ's power. The same gift, we might say, of the Holy Ghost, which conveyed the power to remit and retain sins, conveyed also the

power to work miracles—the second being necessary to authenticate the first. Now, on all this, I affirm, in the first place, that it is possible that the commission only referred, even in the case of the apostles, to the authoritative declaration to the world of the terms of the Gospel—the *conditions* on compliance with which men might obtain forgiveness of their sins,—the rejection of which would leave them under their condemnatory weight. The apostles were to announce these terms;—and, by a form of speech, customary to the Bible, *they* were said to do what would be the different results of the different way in which their words were received. The prophets had to go "to make the ears of the people dull of hearing, and their hearts fat," and thus "to bind" upon them their sins. But it was *the people themselves* that "shut their eyes and hardened their hearts," by the way in which they rejected the Word of the Lord spoken by His messenger. Now, on this view of the apostolic commission—taken in connection with the tone and texture of the ordination service,—nothing more may be meant by the word and action of the bishop than the giving to the candidate, in a manner suited to the solemnity of the occasion, authority, as a minister of the Church of England, to declare and set forth the

terms and conditions of salvation, which, as they are accepted or the contrary, would issue in opposite results,—which results, by a strong Biblical image, the Lord's servant, like the Lord's prophet, is said personally to effect. Interpreting the words of Jesus spoken to the apostles by the way in which the apostles themselves acted upon them, everything seems to confirm this interpretation. "They went forth and *preached* everywhere,"—that is, they announced the terms of the Gospel, "he that believeth shall be saved, he that believeth not shall be condemned;"—"the Lord working with them, and confirming the word *with signs following*,"—that is, the power of the second gift accompanied the exercise of the first. As to the *judicial* exercise of these associated gifts in respect to individuals, we have that in the case of Ananias and Sapphira, Simon Magus, and Elymas the Sorcerer. As to the way in which this "spirit of judgment" should come to be carried out by ordinary ministers, we see that in the instance of the immoral member of the church at Corinth, and the exercise of discipline there. There was no miracle in that case,—no exercise of any supernatural priestly power. There was apostolic guidance as to what was to be done; the presbyters and elders carrying

out St. Paul's directions, both in binding and loosing, —retaining and remitting,—excluding from communion and restoration to it;—just as, acting upon the precedent, the modern presbyter might do now. It is at least *possible*, then, that the "momentous words" of the ordination service may mean no more than this; and this view, by that latitude of interpretation legally allowed, we are warranted in holding.

As to absolution and confession, there is nothing in the New Testament to countenance the views and practices of the Ritualists in relation to either; nor are they sustained by the Prayer Book, if it be allowed that fair latitude of interpolation just referred to. The forms of absolution that occur in the public services of the Church are quite harmless. As to anything like private confession, that is only suggested where guilt is pressing on the soul of a dying man, or where a man cannot quiet his own conscience,—a very different matter, indeed, *that* from receiving the confessions of men and women in the ordinary circumstances of life,—old and young, young men and maidens. Readiness to receive such soon expands into recommendation and requirement; and then come the probing of the heart, the irrita-

tion alike of the conscience and the memory, the covert suggestion to the feelings and the imagination—withdrawing the curtains and injuring the delicate senses of the soul,—and then the exercise of a priestly act revolting to reason, unauthorized by Scripture, pregnant with danger to the deluded penitent, and inconsistent with the spirit that pervades the English Prayer Book, in spite of an expression or two, which may be pointed at or paraded as the case may be, but which are only mistakes in the *construction*, not defects in the *material* of the work.

Such, I believe, is a tolerably fair representation of the opposite views on the subject before us entertained by different clergymen. Of the speakers on one side we have given the names; the speaker on the other is a representative man, made up of the thoughts and utterances of others. Now, if here again I were to venture to come in between the two parties, to shew them how it strikes a stranger, it might be found that I was obliged to differ from both. Of course I should agree with the last speaker in his rejection of priestly pretensions, the official power to forgive sin, confession and absolution, so far as the authority of Scripture is

concerned. But, I might not be able, perhaps, to speak as strongly as he did as to the formularies of the Church affording *no countenance* to the errors in question. My appeal to him might fall into a form something like this:—Accepting your interpretation of the words of Jesus to the apostles,—assuming that they belonged exclusively to *them*, and that the power conferred could not be regarded as continued in the Church unless the attendant supernatural gift of miracles was also continued;—admitting this, it is not only much to be lamented that the words got introduced into the ordination service, but it is very much to be feared that they were introduced *with a purpose*;—that they were originally intended to countenance the tremendous claims of the priesthood,—and that they were retained in the English service-book because, taken "in the literal and plain meaning of the words," they would "justify" the belief "that the priests of the Church of England had the same powers which the other priests of the Catholic Church claimed as their inheritance." Conceding to you the liberty of interpretation that you claim,—and not for a moment questioning the perfect sincerity and good faith with which you accept the sense you put on the words as that in which they may and

ought to be understood,—still, I fear you must acknowledge, that it is very doubtful whether that view was in the *intention* of those who framed the service;—that, *and nothing else.*

With respect to the forms of public absolution in the daily and Communion services, they may be taken, perhaps, in a somewhat modified sense. That in the morning and evening service, though it begins with the absolute and very questionable statement, that "God, the Father of our Lord Jesus Christ, hath given power and authority to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins," and then proceeds apparently to act upon this—it yet does glide into a prayer, which *may* be supposed to be a prayer for the absolution referred to, though another sense seems the more probable. The form in the Communion Service looks like a prayer and a prayer only. It says nothing about "power" or "commandment" given to absolve—though the priest does certainly speak, not as a sinner praying with sinners, but as one who "pronounces" and casts over the people an official wish "that our heavenly Father may have mercy upon *them.*" Still, I am willing to give you the benefit of all that can be said in

defence of these forms. But what *can* be said for that in the service of the visitation of the sick? The words are terribly distinct. They express a personal claim, and assert the exercise of a personal power, in language than which nothing could be more positive and precise. We have in this form the spirit of the other two, with something more peculiar to itself. We have the asserted claim of the first,—then the official wish of the second,—and then its own awful and arrogant utterance. Listen. "Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences. And *by His authority committed to me*, I *absolve thee from all thy sins*." Nothing can be more explicit than that. The power supposed to be conferred in ordination, is now seen to be no slumbering force;—the words of the bishop were manifestly no mere accommodation of a Scriptural image. The man speaks of his possession of a supernatural power, and exerts it as his own personal act. As to the act of confession, it is true that the man is only urged to this "if he feel his conscience troubled with any weighty matter;" and he is to be absolved "if he humbly and heartily desire it,"—which may refer either to

the feeling of the penitent or the opinion of the priest;—but there is the germ here, out of which may naturally spring the practices of confession and absolution, *as a habit*. If private absolution can be efficacious at one time, it may at another. If in sickness, why not in health? The desire for the blessing may thus be engendered. But if at one time confession must come first, it must do so always. Hence, it may come to be recommended as the means of securing the desired blessing, or enforced by the threatening of the blessing being withheld. As to the form of absolution to which we have just referred, it is to be noted that it is precisely that which is used by the Ritualists in their private dealings with penitents;* and I cannot but fear that so long as it remains in the Prayer Book—countenanced, too, as it is, by the ordination service,—it will be utterly useless to contend that the men of the modern Catholic movement have no basis in the teaching of the Church for what they advocate, profess, and practice.

* See p. 30.

Section Second.

THE HOLY SACRIFICE: Or Real Presence.

III. We may refer next to the consecration of the elements, and the supposed teaching of transubstantiation.

In respect to this, it is to be understood that the articles expressly condemn the *Roman* doctrine of transubstantiation, and that *that* is not what the Ritualists profess to teach. They use language, indeed, as strong as any Romanist can use; so strong, that Dr. Manning is perfectly satisfied with it, and rejoices that so many of the English clergy take the labour of teaching the doctrines of Rome out of her hands, and leave to her sons the easier and more pleasant task of coming in and securing the results. Still, it is to be understood that there *is* a difference between the Roman and the Ritualistic doctrine. They agree in this—that a miracle is wrought. In answer to the statement, that the apostolic commission was attended with the power to work miracles, both Romanists and Ritualists say that it was so—and in effect it is so still, for that now, while the power to work *physical* miracles has

been withdrawn, the power to work *spiritual* miracles continues; and that this power is exercised by them in more ways than one, but especially at the Eucharist. The difference between the two schools in respect to the Eucharist, is this:—The Romanist doctrine is, that, by the act of consecration, the bread and wine are *themselves* changed into the body and blood of Christ; that, though the *properties* of both remain, so far as men's senses are concerned, yet the *substance* of both is gone. Whatever they may appear to be to sight, smell, taste, or touch, they are bread and wine no longer. There is, in fact, in the Romish Mass a double miracle, for there is first the change of substance, and then, along with that, there is the continuance, or apparent continuance, in the second substance of the properties of the first, though the thing itself has ceased to be. The doctrine of the Ritualist is, that there is no change in the substance,—the bread and wine remain bread and wine; but, by the act of consecration, the real body and blood of Christ become in some way associated or incorporated with them, and are so received by the faithful. There is only one miracle; but there *is* that. The Eucharist thus becomes an oblation or sacrifice. It is not simply a commemorative service in the re-

stricted sense of the Church remembering Christ in it, or doing it in remembrance of Him. It is that, but it is also a presenting of Christ to God, by the priestly act of the celebrant, and thus becomes a commemorative service by its putting *God* in remembrance of the redemptive and propitiatory work of His son.

To this statement the Low Churchman objects, and expresses himself thus:—According to these theories, any one might undertake, at any time, and with any substance, to work either the double miracle of Rome, or the single one of the Ritualist, for there can be no valid proof of either,—all available evidence is the other way, and is equally against both. The miracle or miracles could be *affirmed* to have taken place, and that is all that can be done in support of the pretended supernatural achievement of the priestly celebrants. As to the Eucharist being a commemorative service, in the sense of the communicants remembering the passion of Christ, and commemorating the accomplished fact of His offering Himself "once for all" in the sacrifice of the cross, *that* is distinctly affirmed in the words uttered in the administration of the sacrament in our Communion Service,—"Take and eat this *in remembrance* that Christ died for thee;" "Drink this *in remembrance* that Christ's blood was shed for thee."

Of any other sort of commemoration, or of any offering to God of "a holy sacrifice," the Church of England knows nothing. Both the articles and catechism are careful to state that the body and blood are received by the faithful "only after an heavenly and spiritual manner," and that the means by which they are received is "faith." But if your pretended miracle is admitted, the participants must receive the body and blood of Christ *literally*,—and receive them whether they have faith or not! The whole theory breaks down, if the spirit of the Prayer Book is to go for anything; and it is by the spirit that pervades the services as a whole, and not merely by a few incidental, and perhaps ill-considered expressions, that the declared and understood doctrines of the Church must be ascertained. It is distinctly laid down, in the note at the end of the Communion Service, that, though the Lord's Supper is to be received kneeling, that is only "in humble and grateful acknowledgment of the benefits of Christ, therein given to all worthy receivers;" and that the act would be "misconstrued and depraved," if it was thought to be anything more; for it is "declared that by it no adoration is intended or ought to be done either unto the sacramental bread or wine, there bodily received, or unto the corporal presence of

Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians)." The priestly miracle overturns all this, and is not to be admitted or endured in the face of formularies based upon and breathing the very spirit of Evangelical and Protestant Christianity.

To this the Ritualist replies:—What you say may be true to a certain extent; but it is only half the truth. Let me remind you of one or two historical facts,—and of some things in article and catechism which you seem to have overlooked. The second book of Edward the Sixth had intentionally excluded from it almost every vestige of Catholic doctrine. In the Communion Service, the words of the priest, addressed to the participant, were, in the first book, these,—"The body of our Lord Jesus Christ which was given for thee—the blood of our Lord Jesus which was shed for thee—preserve thy body and soul unto everlasting life." But these words were omitted in the second book, and that on the very ground of their countenancing "the real presence;" —nothing was left but the direction to eat and drink "in *remembrance*" of Christ. But on the accession of Elizabeth, when the Prayer Book was revised,

and when there was left in the country, from the influence of Mary, a strong Catholic feeling which required to be conciliated, the excluded words were again introduced, and introduced for the express purpose of being taken in such a sense that Catholics might communicate without violence to their belief. The other expression, indeed, was also retained, that the Protestant might partake in like manner. But the solemn expression, implying the reception of Christ's body and blood, *then re-introduced, has never been excluded since!* Still further, it was not till the year 1603, that the concluding questions were added to the catechism; and what the teaching of the Church then was, and how strong its adherence to Catholic doctrine, may be seen by consulting it. It is there distinctly stated, that "the inward part" of the Sacrament, or "the thing signified" by the rite, is "the body and blood of Christ, which are *verily and indeed* taken and received by the faithful in the Lord's Supper." Nothing can be more express than that;—and it is to be remembered that neither catechism nor Communion Service were materially altered in 1662,—or at any rate, whatever was done was in what *you* would call a retrograde direction. As to the statement against adoration being paid to the bread and

wine, as if they represented "the corporal presence of Christ's natural flesh and blood," we hold to that as much as you. Our very doctrine is, that it is a *spiritual*, but that it is also a "*real* presence" of Christ which is brought into association with the consecrated elements by the act of consecration; and though the faithful partake "after a heavenly and spiritual manner," it must be remembered that the very article that says that, says also, "that the body of Christ *is* given, taken, and eaten in the Supper of the Lord."

II.

To this exposition of his teaching by the Ritualist, his opponent replies:—It is all very well for you to deny the doctrine of Rome, and so to explain your own as to free yourselves from holding it; but your words and acts, according to their apparent natural significance, can hardly fail so to impress the common people as to lead *them* to believe in transubstantiation and the adoration of the elements. You vehemently protest when it suits your purpose, against anything being thought of but the plain meaning of words and acts. Very well; be it so. What the people, then, hear and see

in your teaching and worship, *they* take in the plainest and most palpable sense. They cannot help doing so; they don't know that you have a way of distinguishing between your view of "the real presence" in the elements, and that of the Romanists; and if they did, they would not understand it. They see an act of adoration, and they join in it; and to *them* the bread and wine become what the image of a saint is to uneducated Catholics—not a thing *through* which the mind is to penetrate to the invisible, but the very thing itself which they are to bow down to and worship. Admitted that your priest does not repeat the sacrifice of Calvary, nor even continue it in the sense of presenting in the oblation the natural body and blood of Christ, but that he only offers, after a mysterious and spiritual manner, the same sacrifice which Christ openly (and as it were naturally) offers in heaven, and that it is not the elements that are adored, but the Divinity in them;—admitting all this, yet the people, understanding that, at a particular moment, a miraculous change of some sort takes place, through which there is to be on the altar, under the form of bread and wine, what was not there before,—and being taught *then* to bow down and recognize "their God," and to "put out

their hands to receive Him,"—how can any other result be expected than that the mass of them should believe a change amounting to transubstantiation has occurred, and that it becomes them to worship the visible things in which you tell them Christ is "objectively present?" You know that you speak of the altar as that "on which lie veiled, under the visible symbols, that body and blood which once for us were sacrificed upon the cross;" that "where Christ's body and blood are, there He is,—there, as wherever else He is, with profound homage to be adored." It is not in the Gospel, not by "the preaching of the cross," the announcement that "Christ died for our sins," as Saint Paul thought,—it is not thus that He "is set forth crucified before men." This, you say, takes place "in the Sacrament of the altar," and "upon this depends the Eucharistic manifestation of Christ, and consequently His real objective presence under the form of bread and wine." How are people to distinguish between your doctrine and that of Rome, or to draw the line between your act of adoration and hers! Why, it is under *the form* of bread and wine that Christ is present in the Romish Mass, for, however the substance of both may be changed, their *form* and properties remain. To have to bow down

before a piece of bread, because Christ has become spiritually associated with it, and is, in some sense, within it and under it,—to be taught that *there* is Christ's actual "objective presence,"—that, however real His presence in the midst of a worshipping congregation of faithful men, or in the hearts of each—their bodies being "temples of the Holy Ghost,"—*there*, in that visible object, in a new and another sense, and, as the result of a miracle just wrought, is Christ Himself, as really present in that object as He is in heaven, and as really to be adored as He is there. What *can* they understand by all this, but that such a divine change has suddenly passed on that bread and wine as to lead them to reverence *them* when they bow down before them! You call the sacraments "extensions of the incarnation," and you say that in the Sacrifice of the altar you "adore *both the adorable natures* there present," because "*there* is the point where heaven and earth meet, and where God incarnate, under the form of bread and wine, is as really present as He was in the streets of Jerusalem, and therefore is to be adored in this blessed Sacrament." Your doctrine then, is, that as Christ was incarnate in the flesh, and as in virtue of the Divine appearing "under the form" of the Human, therefore *both* natures are "adorable," and

you "adore" them. But the Sacrifice of the altar is an "extension of the incarnation," and the Divine appears "under the form" of bread and wine; hence, simple people will imagine, that *that* which now veils the Godhead, just as the humanity did in Jerusalem, should in like manner be adored, and for the same reason. Whatever you may say to the contrary, the fact, depend upon it, is, that the people learn from you to violate both article and rubric, which, taken together, condemn the Roman doctrine as abhorrent to reason, and the Roman practice as "flat idolatry."

Besides all this, you know perfectly well that, in spite of your denying your acceptance of Roman doctrine, and your appeal to the Prayer Book in support of your own, you can, when it suits you, take another tack;—you can openly profess that your object is to bring back both Roman ritual and Roman doctrine, and you can indulge in lamentations over the defective teaching of our formularies that stand in your way. "Anglicans are reproached," you say, "by Protestants with their resemblance to Romanism. They say a stranger entering into a church where ritual is carefully attended to might easily mistake it for a Roman service." "Of course he might," you

exultingly exclaim; "the whole purpose of the great revival has been to eliminate the dreary Protestantism of the Hanoverian period, and restore the glory of Catholic worship;"—and through Catholic "worship" you wish to introduce and teach all underlying Catholic "doctrine." As you constantly repudiate the *name* "Protestant," you consistently speak in derision or contempt of the *thing*. Our articles, because of their decidedly Protestant spirit and utterances, you have learnt to assert "are no part of the Prayer Book, and ought not to be published in it." You call them "Protestant articles tacked on to a Catholic Liturgy,—the forty stripes save one laid on the back of the Anglican priesthood;" and you ask "how are they to be got over?" Aye, how indeed! But that question betrays and exhibits your object. It is not that you desire to believe and teach the articles you have signed, and which some of you, more than once, have publicly read and accepted,—that is not your anxiety,—it is "how to get over them!"—how to submit to them in the letter, while you may loathe and reject and violate them in spirit. As to your appealing to the Prayer Book, you know that, with respect to the very subject of the Eucharistic Sacrifice, you have to lament over "the partial obscura-

tion of this doctrine in our Reformed service-book." You are constantly complaining of "the mutilated and dislocated Liturgy of 1552," and how, in it, the Reformers "veiled," and "retrenched," and "suppressed" the Catholic doctrines enunciated in that of 1549,—doctrines, however, which, whatever you may say, have never been so restored as materially to change the character of the services. Of these doctrines, indeed, you say that "because Scriptural and Catholic, they are not to be ignored merely because certain popular abuses" led to that "suppression" and "retrenchment" of them which you lament! They may have disappeared from the Prayer Book, but that it is no reason with *you* for not introducing them into your teaching! You may well lament over "the tepidity and laxness of the later rubrics of the Church of England," accusing them of "giving a distinct sanction to degenerate and indefensible abuse," and "of having extended a mischievous licence"—allowing and requiring, I suppose you mean, the ministers of the Church to be truly Protestant both in ritual and doctrine. The fact is, you not only ignore but reject and repudiate the very principle on which the Prayer Book was "constructed," and the settlement of our Re-

formed Church accomplished. Two other instances, too, of your double speech might be added to this, —that, at one time, you are for the strict, literal, grammatical meaning of a rubric (though often to the violation of its spirit), and, at another, you are for overriding the letter by what you take to be general spirit of the services! By all means, let us keep to the "general spirit" of the services! It is that which destroys the force of occasional slips of expression. It is by that spirit that our internal controversies must be decided. Appeal to that, by all means. Of the ultimate issue of such an appeal there can be no question.*

III.

In reply to these strong representations the Ritualist answers:—Your mode of argument might be turned against yourself. Your appeals to the ideas entertained by the common people, and your reference to the broad and somewhat bold statements of some of our advocates, are rather dangerous weapons for you to use. You cannot be ignorant that, however cautiously you state, and however carefully you guard your doctrines of atonement, propitiation, vicarious sacrifice, Divine sovereignty,

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election, perseverance, and such like, you cannot prevent your ordinary hearers from forming conceptions of them which you would repudiate; while the allusions and metaphors which your popular preachers employ to illustrate some of them, are not only repulsive to taste, but convey ideas as unscriptural, in fact, as the medium of conveyance is coarse, in figure. In like manner, however accurately *we* may explain our views, we can no more prevent misconception than you can; while, as to the words you have quoted from our writers or speakers, we are no more accountable for them, supposing some of them to be incautious or extravagant, than you are for those of your injudicious friends. At the same time, it may be worth your remembering, that that book, from which some of your strongest quotations have been culled, was presented, by two of our prelates, to the Upper House of Convocation, and was graciously received and acknowledged by the bishops. No bishop would consent to present a book to such an assembly which he had not read, nor actually present it except on approval; and, even if some of the rest were ignorant of its contents, they all concurred in accepting it, and in so far giving it their countenance.

Passing, however, from this mode of argument to the fact in dispute, I assert that the "real presence" in the Sacrament is the doctrine of the Church of England. However intangible it may be to some, however attenuated by cautious and purposed repressing phraseology, it is there; *there*, in the articles, catechism, and Communion Service. The first two alike presuppose that a change of some kind takes place in the elements, so that the body and blood of Christ are "verily and indeed" "given, taken, and received by the faithful in the Lord's Supper." *In "the Lord's Supper,"* observe: —that does not mean, it cannot mean, merely that Christ is spiritually present in that service, as He is wont to be in the midst of His people at all times, and that then the faithful spiritually feed upon Him, only as they may do at any time through realizing truth in prayer or discourse. The Church intended it to be understood that *in* the Supper itself, "the outward and visible sign" was (as its catechism teaches) the "*means* whereby we receive" the "inward and spiritual grace,"—that is, "the body and blood of Christ." This idea of a change occurring, or what is equivalent to a change, by which the *presence* of Christ "in the Supper" must be understood to mean a presence, not merely in the midst of

the worshippers, but in the elements,—this is further indicated by the statement in the article that the body of Christ is "*given*" to, as well as "taken" and eaten by the faithful. Now, you well know that a minister or preacher declaring and setting forth truth,—"lifting up Christ," as you sometimes express it, in the preaching of the Gospel,—*he* never supposes that he "gives" Christ, or "the body of Christ," to any one at such a time, or by such act;—*that* is never spoken of as being *then* done, though, through faith, Christ may then, in your sense, be received. But the *priest*, the Church says, "gives" the body of Christ to the faithful;—it is "given" and taken *in* the Supper," presented and conveyed in that outward sign, which is "the means whereby it is received." Nothing can be plainer than that the article refers to a spiritual, indeed, but a *real* presence of Christ *in the sacramental elements*, they remaining bread and wine,—as distinct from the gross ideas involved in the doctrine of transubstantiation.

But the same idea is present in the Communion Service. In addition to what is implied in the words of the priest addressed to the communicants individually, which I have already referred to, there is the prayer of access, offered by the priest as he

"kneels down before the Lord's table" on which the elements have been placed, in which he says, "in the name of all them that shall receive,"—"Grant us, gracious Lord, so to eat the flesh of Thy dear Son, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may ever more dwell in Him and He in us." The time, the action, the place, the words all concur in impressing and sustaining the conviction, that there is in the Supper a presence of Christ altogether unique,—quite different from His presence in the power of the Truth when exhibited by a preacher, or in the hearts of the faithful in ordinary worship. The only consistent way in which the language quoted can be understood and used, is that which accepts it as we accept it,—as the expression, that is to say, of Catholic truth.

As to the note at the end of the Communion Service of which you make so much, I affirm that *the history* of it supports, and more than supports, all that we teach. I can not only accept it in consistency with what we believe, but I call it as a witness in favour of our doctrine. Observe then: —That note first appeared in Edward's second Prayer Book,—a book from which so much of

Catholic truth was excluded. *There*, however, the words were, that no adoration was intended, or ought to be done, either to the bread and wine, or to Christ's "*real* and *essential presence*." In Elizabeth's book the note was omitted altogether. It was restored at the last revision of the Prayer Book in 1662. *And now let this fact be marked* and pondered. *Then* the words "real and essential presence" were changed for the phrase "*corporal* presence of Christ's *natural* flesh and blood." But what does such a fact indicate? Does it not say this,—that the revisionists of 1662, durst not, and would not, deny Christ's "*real* and essential *presence*," and therefore excluded the words,—putting in those that expressed what they *could* deny, and what *we* deny, namely, the "*corporal* presence of Christ's *natural* body and blood"? The doctrine may not be very clearly stated, nor be obvious or intelligible to some minds, but that the Church of England holds and teaches the doctrine of a real presence of Christ in the Sacrament—that is, in the elements, —is not to be got over or denied; and, as her obedient sons, *we* hold and teach what she prescribes to us.

IV.

In this way, two men, looking at the teaching of the Church from opposite stand-points, may go on arguing about the articles, catechism and Communion Service, as to whether there is in the many-thing to countenance the doctrine of the real presence. My own impression, after listening to our two friends, is this;—that some of the language retained in the Prayer Book, *is* suggestive, and was most likely intended to be suggestive, of a certain mysterious presence of Christ in the Sacrament,—the shadow, as it were, of the old doctrine, which lingered in the mind of the Reformers after the substance had departed. While saying this, however, and adding to it, as a nonconforming member of the Church of England, the wish that all such equivocal expressions were expunged from our services, I must also say, that the language in question may perhaps be so understood, as to be conscientiously accepted and used in consistency with adherence to the Protestant faith; and that it need have no injurious effect on the minds of communicants, and will have none where they are instructed and intelligent. While retained, however, it will always be possible for Anglo-

Catholics to quote and use it in support of their views.

The most effective way in dealing with the Ritualists in respect to the point before us, would, I think, be this,—not so much to refer to their *open* utterances—their sermons in church or essays from the press,—as to take the private Prayer Books which they provide for the use of their disciples, and to shew from them what it is that they do and teach. It may thus be discovered that they have added to the public services of the Church *other* services to be used by the individual, so that while the priest is publicly going through what the Church and the Law prescribe, the devotee is privately going through an additional set of prayers—stealthily interpolating, as it were, what changes the character of the public and authorized Protestant service into a secret and illicit Popish Mass. That residuum of Catholic truth which, after all attempts at "suppression" and "retrenchment," our friends find left in the English formularies, will be seen to be developed in these private services into what the framers of the Prayer Book not only never contemplated, but what they would have shrunk from with disgust and loathing. In these books, for instance,

the "lifting up" of the elements by the priest—a thing expressly condemned in the Articles—is not only assumed as a matter of course, but is called "the elevation of the Host"—an essentially Romish expression; and a form of words is furnished to be said as an "adoration to the sacred flesh." I hold in my hand one of those private manuals,—"The Little Prayer Book: intended chiefly for beginners in Devotion: revised and corrected by Three Priests,"—from which might be quoted numerous passages confirmatory of these remarks. This book is intended to be taken to church. It contains several series of prayers which are to be privately offered as an accompaniment to what is said and done by the priest, with directions as to what the worshipper is to do. There are forms for those who may "assist" at the Holy Sacrifice without communicating, and for those also who "communicate." There are various litanies, directions for confession, &c. An extract or two from this Prayer Book will be more convincing than any argument. The following are among the directions for those who do not communicate:—

"At the Creed stand, and make a lowly reverence at the words AND WAS MADE MAN, in honour of our Lord's incarnation.

"When the priest offers the bread and wine on the altar you may pray thus—

"'Receive, O Eternal Father, this offering, which is now only bread and wine, but will soon, by a miracle of Thy grace, become the True Body and Blood of Thine Only Son; and with this Oblation I desire to offer my most unworthy prayers, that through the merits of Jesus Christ, I may obtain all the grace I need.'

"PRAYER FOR THE PRIEST.—'May the Lord receive this Sacrifice from thy hands, to the praise and glory of His name, for our benefit and for the benefit of all His Holy Church.'

"Before the Consecration of the Sacrament you may use this prayer—

"'Most merciful God, the Father of our Lord Jesus Christ, look graciously on the gifts now lying before Thee, and send down Thy Holy Spirit on this Sacrifice, that He may make this bread and this wine the Body and Blood of Thy Christ; and grant to me and to all Thy people, by the grace of this Sacrifice, mercy and pardon here, and rest and joy hereafter.'

"At the words, 'THIS IS MY BODY, THIS IS MY BLOOD,' you must believe that the bread and wine become the Real Body and Blood, with the Soul and Godhead, of JESUS CHRIST; bow down your heart and body in deepest adoration when the Priest says these awful words, and worship your Saviour then verily and indeed present on His altar; then say—

"'Hail, True Body! born of Mary,
Spotless Virgin's virgin birth.'"

This sort of thing does not seem very far from the recognition of "the corporal presence of Christ's natural flesh and blood."

The following is from the forms provided for "those who communicate."

"When the priest prays before the altar, ... then pray thus—

"'Receive, O Holy Father, Almighty, and Eternal God, this Pure Oblation, which I join with Thy Priest *in offering unto Thee*, the living and true God, *for my sins, and the sins of all the faithful, living or dead.* Vouchsafe to look favourably on Thy Priest who offers, and on Thy people who attend, this Holy Sacrifice, and, that all may obtain their petitions, make us to ask such things as shall please Thee.

"'Come, Holy Ghost! and prepare in me, as once Thou didst prepare in the Blessed Virgin Mary, a worthy habitation for Christ the Lord.'

"At the Confession and Absolution remember that, *by the word of His Priest*, God cleanses your soul from any lesser faults you have committed since Sacramental Confession.

"Before the Consecration, use this prayer:—

"'May this Heavenly Sacrifice be unto me salvation and life; let that Living Bread, *now about to come down from heaven* to give life to the world, come into my heart and cleanse me from all impurity of flesh and spirit; may it be the aid and abiding salvation of my soul and body.'

"At the Consecration, adore your God and Saviour, truly present, and say—

"'Hail, Saving Victim, offered on the Tree of the Cross for me and for all mankind.

"'Hail, generous and precious Blood! flowing from the wounds of my crucified Lord Jesus Christ, and washing away the sins of the whole world.'

"As you go to the altar, say three times—

"'Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my soul shall be healed.'

"Kneel upright at the altar, and when the Priest comes to you, hold the palm of your right hand open and your left hand crossed under it; be most careful to receive into your mouth all, even the smallest portion, of the Most Holy Sacrament, since one crumb or drop of it is worth more than the world itself.

"Receive the chalice with your head upright, and leave the altar as soon as you have been communicated.

"When you get back to your place, use no words of prayer for a minute or two, but kneel with closed eyes, clasped hands, and bended head, with all your mind fixed on the thought *that God and man is within your soul and body.*"

Connected with the warning to come *fasting* to the Sacrifice—of course to prevent the contact of that which is "God and man," and which is now in the body, with baser food—this looks very much

like receiving Christ after a carnal and corporal, and not after a Divine and heavenly manner, and as if the "body" received Him through the stomach, and not the soul, by faith!

From these specimens I think it will be evident that the shortest and surest method of convicting the Ritualists of countenancing the grossest corruptions of Rome, is not by general argument, but by confronting them with quotations from their own private formularies, constructed for the purpose of secretly depraving our Reformed services. Whatever exceptional expressions there may be in the English Prayer Book respecting the real presence—and there does seem to be some such; vague, mystic, intangible—there is nothing to sustain or warrant the length to which the doctrine is carried by our modern innovators. On this point, indeed, we certainly do not meet, in Article or formulary, with any thing equal to the countenance given to priestly claims and official absolution by the words appointed to be used in the service for the visitation of the sick.

V.

I had intended to refer to some of the other doctrines which the Ritualists have revived, and

now more or less strongly insist upon. They have revived, for instance, the practice of praying to the Virgin and the saints. On the Sunday after last All Saints' Day, I myself heard it distinctly taught, that one of the things for which we ought to be thankful was the benefit we derived from the prayers of the saints. From that belief, prayer *to* the saints would seem naturally to follow. I heard, too, the expression—"the Church glorified, the Church expectant, and the Church militant;" a threefold division which *may* perhaps be consistent with Protestant views, and even be supposed to be countenanced by one of the prayers in the Communion Service, but which looks much more like the suggestion of a doctrine that would warrant prayers for those of the dead who are neither exactly in heaven nor its opposite. These different points —dependence on the prayers of saints, prayer to them, and prayer for those who died in a state of imperfect sanctification—might almost seem to be combined in one of the Ritualistic petitions appointed to be used for the dead, "May blessed Mary, ever a virgin, and all the saints, intercede for them." Now, all these things might admit of remark, in respect to the teaching of the Prayer Book and the state of the law. From time to time

there has been the exclusion from the services of the Church, by successive revisions, of every one of these things. There is no vestige remaining of the adoration of the Virgin, or prayers to the saints, or dependence upon their prayers; but it was ruled, I believe, by the Courts, in the Carisbrooke case, that prayers for the dead are not contrary to the spirit of the formularies, and may legally be used. But, putting aside these points, I propose to proceed to the last thing I intend to notice. This is one, certainly, of first-rate importance, as, according to its advocates, it lies at the very root of the religious life of the Church of England. It is the basis, in fact, on which rests and from which springs the entire structure of its doctrinal and sacramental system. It is the ground on which stand, it is said, all the principles and rules by which Christian education, properly so called, ought to be regulated. This point we may describe as the Ritualistic doctrine of the effect of baptism on the baptized.

Section Third.

HOLY BAPTISM.

When I enumerated the powers supposed to be possessed by the priesthood, and the spiritual miracles thence resulting, I did not include in the enumeration the power to effect the change which is asserted to be wrought by the valid administration of "Holy Baptism." My reason for omitting this, in the list of the powers and prerogatives of the priesthood, was, that the *deacon* of the Church of England can baptize. He is qualified by his ordination, "in the absence of the priest, to baptize infants." It might be supposed, from this language, that the validity of the act would be the result of its being reckoned as that of the priest, whom, for the time, the deacon represented. This, however, is not the case according to the law of England, for that, it has been decided, recognizes the validity of lay baptism. In cases of emergency, indeed, even women may baptize. Conversing with a bishop on this subject, he informed me that once, when going from home, he left directions

with his wife as to how she was to administer the rite in case of a possible anticipated emergency. The Roman Church, I believe, recognizes the validity of lay baptism, and of that form of it too which consists in baptism by women. The rite has been administered even before the portal of life has been passed, when there was danger of the young immortal expiring in its struggle to be born. Nor is it difficult to account for this, seeing that, on the reception of the rite, it was believed that its condition for eternity depended.

Although, however, lay baptism has been pronounced valid by the law of England,—that is, by the law of the *Establishment*,—it does not follow that all clergymen will admit it to be the law of the *Church*. I have had personal experience of this. Some years ago—just, in fact, as the judgment had been delivered establishing the validity of lay baptism—a member of my congregation came to me, complaining that a clergyman had refused to bury his child. "Was it baptized?" I inquired. "No," he said, "that had been deferred." "Then," I replied, "the clergyman was justified in refusing. The Prayer Book, according to which he is bound to act, expressly denies Christian burial in such a case. He should not have been asked to violate

its rules." A little time afterwards the man came to me again with the same complaint; but this time the child had been baptized by myself. I therefore went to the clergyman, and inquired if he really refused to bury the child. "Certainly," he replied, "I cannot do it." I explained to him that, in the former case, I had justified his refusal, but that I could not do that now; "for," I added, "you know it has been decided in the Ecclesiastical Courts that lay baptism is valid." "I know that," he said, sorrowfully, "but I cannot violate my conscience; I must submit to the consequences." "I should be very sorry," I answered, "to force any man's conscience. I suppose you will not object to *my* burying the child, provided I do it without exposing myself to the charge of bawling in the churchyard." "Not at all,—I shall be obliged and relieved." "Very well; it shall be done." The corpse was brought to the ground; the parents and friends stood around the grave,—it happened to be near the outer railing. I took my stand on the outside, conducted the service there, and thus laid the poor innocent in its little bed. I could not help feeling, however, that either the law of the Establishment should not be what it was, or that men with consciences like the clergyman's should not be in it.

I do not find any rubric in the Prayer Book referring to lay baptism. It is even possible, I think, for it to be thought that the formularies do not recognize it; for, in the office for private baptism, the rite, it is said, is to be administered by the minister of the parish, or, "in his absence, by any other *lawful* minister that can be procured." Then, if the child lives, and is brought into the Church for the perfecting of the service, it is ordered that "if it were baptized by any other lawful minister, the minister of the parish is to examine and try whether the child be *lawfully* baptized or no." Of course, this language might be understood to make lay baptism sufficient if so pronounced by *the law*; but a scrupulous conscience might also be supposed to revolt from such decision, as only proving how *the State* oppressed and enthralled *the Church*. Independently, however, of the question of lay baptism, the fact that the *deacon* is authorized to baptize, would seem to remove the act from among the prerogatives of the priesthood, strictly understood, and to justify our omission of it in our enumeration of the powers conferred, or supposed to be conferred, by the second clerical ordination.

What the meaning of the Baptismal Service is,—

what the effect of the rite *on the child*,—is, you are aware, a question on which different parties in the Church are divided. The Ritualist clergy are vehement in their assertion of the immediate subjective benefit of the rite:—that a spiritual blessing descends on the child, by a Divine work wrought in its very nature, which effects a change in its relation to God. The question with us at present is—not whether their views are Scriptural, but—whether there is any basis for them in the formularies of the Church. If not, the men are out of harmony with it, and out of their place. If there is, then, even supposing you should think their views erroneous, you will have to admit that, as clergymen, the men themselves are right, and that they have a right also to be where they are.

I.

To understand the bearings of the subject to be investigated, you must know something of the service in question, and of the different theories respecting it of some of the different parties in the Church. Of these theories, the Ritualistic is one. It will be for you to judge, whether, according to what appears to you the meaning of the Prayer

Book, the men can consistently hold to their theor in the face of their formularies, and of what is un derstood to be the voice of the law.

It may be as well to state at the outset, that th Baptismal Service of the Church of England i *supposed* to teach the doctrine of baptismal regene ration, and that the Ritualists strongly insist upo that doctrine. At the first reading of the service you might very naturally be induced to think tha they were right. I believe no one, whatever hi views, would object to the statement that, simpl as a matter of fact, the baptismal offices (at th first glance) do appear to the common eye to teac the doctrine in question. The opening statemen and the first prayers alike recognize that, "con ceived and born in sin," the child needs to b "regenerated and born anew of water and the Holy Ghost;" for this purpose, that he may have granted to him "that which by nature he canno have," God is besought to wash him and sanctify him "with the Holy Ghost;"—that he, "coming to holy baptism, may receive remission of his sins by spiritual regeneration." A subsequent praye asks in like manner—"give thy Holy Spirit to this infant, that he may be born again, and be made an heir of everlasting salvation." After the adminis-

tration of the rite, the priest first certifies that the child "is regenerate and grafted into the body of Christ's Church;" and then says "we yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit." In the public service which follows private baptism, the priest is to say—"This child, being born in original sin, and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life." Now, whatever may be the latent *conditions* which the instructed can perceive lying underneath this language, it must on all hands be admitted that to the ordinary and uninformed reader they are not obvious. The impression produced, however wrong in itself, would seem to be perfectly natural, that the child is brought to the font in one spiritual condition and leaves it in another;—that, during the rite, its nature undergoes a change,—its relations to God are altered,—its prospects for eternity reversed. This may not be the meaning of the service, but it seems to be so.

As to what the meaning of the service actually is,—or in what sense it is allowable to understand and use it,—there are different opinions. Four of

these we shall notice. There may be more, but four different interpretations of the same formulary by those who alike accept and use it, would seem to be sufficient for our present purpose. To some, indeed, it might seem to be enough to look at the Ritualists' interpretation, and to compare that with the service. I don't think, however, that you could properly understand the subject without knowing something of *other* interpretations which the service has received. The four that we think of putting before you, may, for the sake of distinction, be spoken of as that of the old Broad Church,—of the new Broad Church,—of the Low Church,—and of the High Church, Anglican and Ritualistic.

II.

There have been clergymen, then, and there may be such still, (I call them the old Broad Church,) whose views of the baptismal change might be regarded as amounting merely to a sort of external or *relative* regeneration. A child by its natural birth is born into the world; by its baptismal birth it is born into the Church: it is brought into new relations, placed in connection with a system of

external means, and constituted a member of a visible society. Nothing more than this *change of relation*, or this new and additional relation, is supposed to take place or to be meant; but, inasmuch as this grafts it into a society, as a member of which it will be brought into contact with "means of grace," all the strong and lofty expressions of the Prayer Book may be regarded and used as only referring to *that circumstance*, and as signifying nothing more.

Next to this, may be mentioned the Broad Church hypothesis. This would seem to be, that Humanity having been redeemed by Christ—He being at once the root and head of the race—men, as men, are born the children of God. They have a right to call themselves such, no right to call themselves any thing else, or by any lower name. They do not need to be made the children of God, either by external rite or spiritual regeneration. They *are* such in virtue of their relation to Christ, and God's claiming them as His in Him. Baptism, therefore, is the recognition of what a child *is*;—it affirms or declares men to *be* the children of God. It is like the coronation of a monarch;—the ceremony does not make the man a king, it is only the solemn, public recognition that he *is* a

king. The Baptismal Service may not only be understood and used in consistency with this hypothesis, but may be regarded as being "the simplest and fullest witness of a redemption which covers and comprehends those who are not baptized."

In addition to these theories, we notice that of the Low Church school. The members of this section of the clergy regard Humanity as needing a spiritual regeneration, and believe that this is an inward work on the soul, wrought by the spirit of God. They consider that the term in the Baptismal Service is to be taken in this sense;—but they do not regard baptism as the instrument of this change, or that the spiritual blessing is necessarily and invariably connected with it: at the time of administration, a child *may* be regenerated in baptism, but it may not. That depends on the presence or absence of certain things on which the result is suspended. The service thus becomes altogether conditional. It proceeds on an underlying hypothesis. Its language is only the language of charity and hope. It affirms or asserts nothing absolutely. However positive it may seem to be, it only means that the blessing may be granted them, or has been granted, or may come at some future time, or not at all.

The Ritualist, or any High Anglican, differs from all these. He believes, literally, "in one baptism for the remission of sins;"—that baptism, rightly administered—and where the subject offers no impediment, (as in the case of infants,)—is invariably followed by spiritual regeneration. He believes that the child, "born in original sin, and under the wrath of God," is, in and by baptism, through Divine mercy, and the influence of the Holy Spirit then given, truly regenerated,—original sin is removed, the child is "made a child of God," is adopted into His family, and becomes "a member of Christ, and an inheritor of the kingdom of heaven." The germ of a new and Divine life is implanted in the soul by the spiritual regeneration then effected,—which germ, however, may not grow, it may be neglected and lost, but which, when conferred, *is* Divine. Supposing death immediately to ensue, the child would be "undoubtedly saved;" no longer a child of wrath, but an heir of heaven, its new life would prepare it for blessedness, and would find its congenial sphere and fitting development in the upper world. The Ritualist accepts the service in the plainest and most positive sense, and believes that the thanksgiving offered to God is thanksgiving for an accomplished fact, and not

merely for a hypothetical possibility. Infant baptism, being administered rightly—which may either mean, by the proper element, with the proper form of words, or by one whose "orders" give validity to the rite, or both—spiritual regeneration is an invariable and necessary sequence.

Now the precise question before us is this,—not which of these theories of baptism is the right one?—but, whether that of the Ritualist has anything to sustain it in the formularies of the Church? Whether either of the others is what the service was meant and intended to express—whether any or all of them may be logically or lawfully held, according to the plain and literal sense of the words used—may be glanced at in the course of our inquiry, especially as one of them has been the subject of a legal judgment; but the precise question to which we want an answer is what I have stated.

III.

Instead of obtruding my own opinion, I think it best to listen to anything that the Ritualist may wish to say. *It is he who is on his trial,*—and it is but fair and courteous to give to him, first of all, free scope to utter what may occur to him, after listening to the brief description we have attempted

to give of the different baptismal theories as to the teaching of the Prayer Book.

We will suppose him thus to speak:—Your statement of the several theories in question is, perhaps, from its necessary brevity, in some respects imperfect; but it is sufficient to give the distinguishing idea that belongs to each, and this, I presume, was all that was aimed at. As to the central idea, then, which specifically characterizes the first three, I need hardly say, that I reject and repudiate it in each instance. I apply to these interpretations of the Baptismal Service—to each and all of them—the principle that I apply to the interpretation of the rubric respecting the ornaments of the Church, and to other rules and directions that occur in the Prayer Book. Take the injunction that enforces "daily" prayer—that every clergyman must repeat the office, privately or publicly, every day. *We* say, if "daily" had *meant* "once a week," why not have said that? If the positive language has lying underneath it an understood condition or hypothesis, by which "daily" comes to mean "occasionally," or "not at all," it would have been better, and would have been as easy, for this to have been distinctly expressed. It has been said, and I accept the statement, "that no sane or honest man can say that he believes

'daily' means 'once a week;' and when a clergyman boasts that the law cannot touch him if he acts on that hypothesis, and has no service save on Sundays, we know what to think of his moral perceptions!" The same principle we apply to the rubric. You yourself formerly quoted our words. In respect to that interpretation of it which we reject, we say, "if the rubric has really meant this all along, what a pity it is that it has never said so! What a pity it is that it has used language so calculated to mislead and deceive those who take it in its plain, literal, grammatical sense!" So I say of our Baptismal Service, in respect to the three several interpretations of your friends there:—*if* the service meant, and was intended to mean, and always did mean, what any one of these gentlemen understand by it, what a pity it is that it did not say so! What a pity it is that it says, or seems to say, to those who take it in its plain, literal, grammatical sense, the very opposite to what they affirm! If their views are right, the Prayer Book is wrong. If any one of their theories is Scriptural, the office of the Church is unscriptural; it does not say what they say, but proceeds on a hypothesis and uses language with which these notions are utterly irreconcileable. I take the words of the Bishop of London in his

recent charge, and apply them to my purpose—these gentlemen, "no doubt conscientiously, preach a doctrine which is very dear to them; but let them remember that it is *not* the doctrine of the Church of which they are ministers."

Take the first theory:—It is out of the question that the solemn language of the service—the prayers for the "washing of the Holy Ghost," for "remission of sins," "spiritual regeneration," and so on,—it is out of the question that all this is to mean nothing!—nothing, that is to say, really and essentially of the nature of what is expressed,—only an external change—for that is all that can be meant by a change of *state*. A child, in addition to its being related through its parents with the human family, becomes, through its baptism, externally related to the Church. I say *externally*, for the rite not being accompanied by any "inward and spiritual grace," any really Divine influence, external condition is all that can be meant;—all "means of grace," and all spiritual agencies with which it is brought into contact in the Church, are as yet *outside* of it, and can only come into effective operation afterwards, and may never vitally touch the soul at all. This, I say, may be the hypothesis of this or that man; it is *not* the hypothesis of the Church of England.

I say the same with respect to the second theory. I don't inquire into its truth,—as to whether it be theologically and Scripturally correct. I have nothing to do with that. For the sake of argument, I am willing to assume it to be true. Let it be taken to represent the meaning of apostles and the mind of God, and let all my views be rejected as unscriptural and erroneous. Still, the question is, does this theory—true, Christian, apostolic, as we consent to call it—agree with the Prayer Book? Was it *that* which the service was constructed to express?—that which its language meant at first, and means now? The theory says, that Humanity is redeemed in such a sense that Christ is inherently in every man; all are members of a family of which He is the root and head. It teaches that men, as men, are the children of God, and have no right to call themselves by any lower name. Very beautiful this, I dare say, to those who can receive it, but—was it learnt from our formularies?—is it, as it ought to be, if there at all, the pervading spirit of catechism and service-book? To us, the idea *there* expressed is, that men are "born in sin and in the wrath of God," and are taught to speak of baptism as that "wherein they were made members of Christ, the children of God, and inheritors of the kingdom

of heaven." If the service meant what this theory expresses, what a pity it is that it did not say so! What a pity it is that it was made to say, and still says, just the very opposite! Supposing or admitting the theory to be true as a theory of human nature, I still say it is *not* the theory of the Church of England. *Her* words do not express it; it was never in her mind; it is of modern growth; the framers of our services never heard of it. Allow it to be true,—that may be a good reason for recasting our baptismal formularies; it is none for using them in a sense of which their letter and spirit are alike unconscious.

As to the third hypothesis, in spite of what I am well aware can be alleged in its favour, I refuse to assent to it. I see nothing hypothetical in the services. I see no evidence of any underlying conditions. It may be called a condition that there should be sureties; that, though private baptism is valid and efficient without them, their presence should be understood; that the proper element and form be employed, and so on; but these conditions, which are open and obvious things, are very different from that hidden, underlying something, which is never mentioned, never explained, which nobody has ever heard or seen, but which, being assumed,

changes the sense of the whole service, and makes the priest say one thing and mean another! I say that the rite is administered on the hypothesis that, rightly received, baptism is always accompanied with a Divine result. *That* is believed in, prayed for, expected. As the water falls from the hands of the priest, the dew of the spirit descends upon and penetrates the spiritual nature of the child. It is "spiritually regenerated;" changed from "a child of wrath" into "a child of God;" and thanks are given for that as an accomplished fact. I return to and apply the same test as before:—if the service *meant* that the blessing might be received, or might not;—that the change might take place in baptism, or before it, or after it,—years after, or never at all;—and especially, if the underlying conditions might be imagined to be so many that they could hardly be expected in the majority of cases;—what a pity it is that all this was not said! One thing might have been said as well as another. But, not only was the thing meant not said, but, language is employed that says the contrary,—there is not silence simply, but contradiction! That is said positively, which is meant hypothetically; that is so said in respect to each, which may only be true of some, and may never, in most

cases, be true at all. One idea is in the mind of the Church, and is to be in the mind of its minister; but the words of both are to be such as shall convey a different idea to all who hear them! With us, on the contrary, all is plain, simple, and straightforward. Human nature needs a positive, subjective change; every man "born of the seed of Adam by natural generation," is "born in sin," and is under wrath till he be regenerated,—he is not by nature so born of the spirit, inhabited by Christ, a child of God, as not to need to be made that by the Divine grace inherent, through the action of the Holy Ghost, in Holy Baptism. The Church teaches this, and so we also believe and teach. The Church further teaches, as we affirm, that, whenever the rite is duly administered, the blessing is received. It raises no doubts,—suggests no uncertainty,—proceeds on no underlying, unmentioned, unsuspected hypothesis. If it did, it would cause the words of thankfulness to falter on the tongue, and darken the Divine radiance of the sacred hour with the shadow of death. Every baptized child that dies, says the Prayer Book, is "undoubtedly saved;" every baptized child, therefore, immediately after baptism, must be fit to die. But it "was born in sin, and under the wrath of God," then—*in* bap-

tism it must have been "made a child of God by spiritual regeneration." There is no getting over that. Whether it be true, or Scriptural, or consistent with common sense, or sanctioned by liberal and enlightened philosophic views, or sustained by the facts and phenomena of life, is nothing to me,—nothing, I mean, as to the point under consideration. Grant that my theory may in itself be utterly false,—that is not the question. Be it so—that it is not the idea of Humanity, the Church, the Gospel, held by liberals, Scripturalists, or philosophers,—it is sufficient for me that it *is* the hypothesis of the Church of England.

IV.

Our Broad Churchmen, old and new, would doubtless have something to reply in answer to these strong assertions, and to the mode of argument (if argument it can be called) adopted by our Ritualistic friend. We will suppose them, however, to retire, leaving only the Evangelical, or Low Churchman, who has a right to feel that he can meet all that has been said by an appeal to a judicial decision to which even the Ritualist must bow. Your views—he might say, in reply to the last

speaker—contradict and call in question the judgment solemnly delivered by the ultimate Court of Appeal, which decided and pronounced what the law is, in respect to the subject in dispute. The Gorham-case deliverance has established the principle, that the Baptismal Service may be accepted as having its utterances based on implied conditions. It has been *ruled* that it is lawful to regard the language of the office as that of charity and hope. Whatever may be the position of the holders of the first and second theories mentioned (theories which I reject as strongly as yourself), *we* who hold the third have a recognized legal standing in the Church, and are authorized to use the Baptismal Service in that hypothetical sense which we attach to it.

Our friend replies:—Of course I was prepared for your falling back on the Gorham-case judgment. Now let me explain. I do not touch the question of your legal standing in the Church,—perhaps I should say in the *Establishment*. I do not deny it, nor do I blame you for feeling proud of your position. I give you the full benefit of the judgment referred to, and recognize and admit your legal standing. But, in spite of that, I am at liberty, not only to adhere to my own theological

views, but, to question yours;—and, not only to adhere to my interpretation of the Prayer Book, and my belief of what it teaches, but, to question the propriety of the Gorham judgment, and the sufficiency of the arguments by which it was sustained. I bow to the decision *as law*,—I question it as *theology*; on the ground of my deep conviction as to the mind of the Church, I hold it to be bad law. That I have a right to do this, I venture to think you will not deny. Nevertheless, be so good as to observe these facts which may be cited in justification:—The judges were not unanimous, —one of the lay judges dissented, one of the ecclesiastical did not concur; and even the Archbishop of Canterbury, though *he* concurred, republished, immediately after, his views on baptism, and referred to you and your friends as holding "a *different* opinion concerning the effect of baptism from that which he advocated." To Vice-Chancellor Knight-Bruce, and the Bishop of London, and the Archbishop of Canterbury, the judgment was henceforth *law*, but it was not theology. By two of them, it would be felt that it ought not to have been law. Then, again, you remember that the judges used language which distinctly implied that "other opinions *opposite* to those of Mr. Gorham might be

held with equal or *even greater* reason by other learned and pious ministers of the Church." Without pretending to be either a learned lawyer or a learned divine, I take the liberty of thinking that what one man does another may do;—that, if qualified by competent intellectual and moral attainments, an ordinary individual may have an opinion as to the sufficiency of the reasons on which a legal judgment is based, and the sense of the services with which it deals, as well as those of higher ecclesiastical or secular rank. By the judgment itself I am not affected. I may hold opposite opinions to those of Mr. Gorham, but the decision that shielded him does not condemn me. My legal standing in the Church is secure, even though I differ from the judges in my interpretation of the Prayer Book, and even (by consequence) think that the law ought not to be what their decision has established. You must recognize, you know, *my* legal standing, just as I recognize yours, even though you may deem my opinions dangerous or damnable.

*L. C.**—Be so good as not to use such language.

* At this point, the two speakers began to reply to each other so rapidly, that it seems best to indicate them as L. C., (Low Churchman,) R. (Ritualist.)

I neither question your legal standing in the Church, nor would I apply that epithet to your teaching. Of course you and I belong to theological schools that very materially differ from each other, but "the Church has always tolerated, embraced, and availed herself of the services of both." As to the precise meaning of the baptismal office, "it has been ruled that the code of laws of the Church gives no decided judgment on that matter." Their Lordships said that the Articles "do not determine what is signified by right reception," and "that they do not particularly declare what is the distinct meaning and effect of the grace of regeneration." They thought that "a man strongly impressed with the earnest prayers which are offered for the Divine blessing and the grace of God, might not unreasonably suppose that the grace is not necessarily tied to the rite, but is to be prayed for, that it may be given *then*, or *when God pleases* to make the rite beneficial." *You* cling to the one alternative; we take the other. The law does not forbid the holding of your opinion; it has expressly sanctioned ours. We ought alike to recognize each other's ecclesiastical standing, and to be satisfied that the Church is wide enough for both.

R.—I am glad to hear that you look charitably

upon our teaching. It was not always so. You used to speak of your own doctrine as that "which raised men to the gates of heaven," and ours "as leading them down to the chambers of death." We were "blind leaders of the blind." Our teaching was "unscriptural," "soul-destroying," "poisonous," and "destructive." The difference between us was "not minor, but vital and fundamental." I confess I never could understand how, after saying all this, your friends could complacently admit that the Church "tolerated, embraced, and availed herself of *the services* of *both*,"—services *so* different that on the one side they amounted to the most awful and disastrous *dis*-service! I am glad, however, to perceive that you cannot think so harshly of us, nor deem our doctrine so black as it was once painted, or you would not have recalled the admissions which you have just repeated.

I must demur, however, to your statement that the *Church* "tolerates" or "embraces" both schools. The *Establishment* may do so. The law which regulates the *national* institution may so interpret the Prayer Book, viewing it as a Parliamentary document; but the true sons of the Church, properly so called, are not going to surrender its grand old doctrine at the dictate of a secular or even an

ecclesiastical court. *You* may accept "the judgment," and may say, as your friends said at the time, that *either* of our opposite doctrines might be *legally* "held or promulgated." I sorrowfully admit the fact. But no legal decision can alter immutable truth, or touch, in the slightest degree, any particle of Catholic doctrine. We proclaimed our adherence to that, in spite of "the judgment;" we hold to that adherence still. Allow me to remind you of the memorable words of Archdeacon Denison:—

"We have lived to see it called in question, whether the Church of England holds, as *necessarily and exclusively true*, the doctrine of the one Catholic and Apostolic Church in respect to the Holy Sacrament of Baptism. In other words, we have lived to see it called in question, whether the Church of England is or is not a branch of the Church Catholic. We have lived to see a Supreme Court of Appeal asked to decide, *not* that *regeneration in baptism*, as held always by the Church Catholic, is *not* the doctrine of the Church of England—for *this* nobody has yet dared to ask,—but that there is room in the Church of England *for this*, and also for *the denial of it!* In other words, we have lived to see it asked of a Supreme Court of Appeal that it should set its seal of authority upon this—that the Church of England has *no* doctrine of Holy Baptism! Has any thing so revolting been ever before attempted? Room for *two* doctrines of the *one* baptism in the *one* Catholic and Apostolic Church!"

In spite of the Court having done what was "asked," I adopt and repeat that indignant protest and eloquent confession. That a Church (?) should have said nothing definite on a *vital* doctrine!—or that it should have so expressed itself as intentionally to include two *opposite* forms of thought—one of belief, the other of denial—what an idea! Nothing could *be* a Church that did so. We have no wish, as things have turned out, to question your right to be where you and your friends are—legal ministers of the National Establishment; but we do question your claim to be legitimate sons of our branch of the Holy Catholic Church. We will not consent to your dividing the Prayer Book with us. You are willing to do that. "The Church has given no decided judgment" on this or that matter,—"therefore," you virtually say to us, "let its Prayer Book be neither yours nor ours—it belongs to both." Monstrous! God forbid that we should entertain such a thought! Divide the Prayer Book!—give half of it to you and take the other ourselves! You might as well ask us to cut in two a living child.

L. C.—Excuse me; that may be passion or rhetoric, but it is not argument. All your vehement asseverations amount only to this—that *your view*

of the doctrine of the Church *is* the doctrine of the Church. Why, I have an equal right to say the same thing of mine. I deny and protest against the correctness of your views. They are not Scriptural; they are not those that were held by our Reformers; they are not *exclusively* what are contained in our formularies. I admit that "our Reformers, in framing the Articles and services of the Church, in their attempts to comprehend as large a proportion as possible of the then Popishly-affected portion of the population, verged sufficiently near to the confines of error;" but "they did not exclude themselves from being members of the Church;" I deny, therefore, that they did or could authenticate your views to the exclusion of their own. I don't consider that they authenticated them at all; for though, from a mistaken policy, they used much of the old theological language, and endeavoured to secure large toleration for different opinions, yet they declared with sufficient clearness the doctrines they themselves held, if the formularies they framed are candidly interpreted.

R.—Your words remind me of something in your celebrated "judgment" rather perplexing to plain people. The judges, as you have said, lay it down that the Articles have not defined "what is

the distinct meaning and effect of the grace of regeneration," nor "do they determine what is signified by right reception" of baptism. (Two things, by the way, which, if the Prayer Book is to be taken as a whole, I entirely dissent from,—from the first most emphatically.) So, however, it seemed to their Lordships,—there was nothing "determined," nothing "definite." They speak of Mr. Gorham's doctrine,—and of one *opposite* to his that may be held with *even greater reason.* The first they rule is "not contrary or repugnant to the declared doctrine of the Church of England,"—of course the same would be the case, and more strongly, with the second. Here, then, are two opposite things, neither of them contrary or repugnant to a third thing, "the declared doctrine" of the Church. What, then, *is* that third thing, that "declared doctrine"?—their Lordships don't know. The Church has "determined" or "defined" nothing! If the Church, then, has concealed rather than pronounced her doctrine, how did they know that any particular form of opinion was, or was not, contrary to it?

L. C.—That may seem smart, but it is a mere quibble. You know very well that their Lordships must have meant the doctrine of the Church *so far as*

it was "declared." So far as that went, they could judge whether certain views were contrary or repugnant to it. The formularies are so expressed that they may be used by those who hold different and even opposite opinions as to the doctrine that *underlies* the selected language. It is one of the excellencies of the book that its services are used with equal satisfaction, and loved with equal warmth, by Archdeacon Denison and Dean Close. Mr. Gorham, even with *his* views, was perfectly content with *the words* in which the formularies are expressed.

V.

R.—Since you have mentioned Mr. Gorham's views, I should like to refer to them for a moment, and to some points in the final judgment. Understand me. I am not going into the whole matter, nor into minute particulars;—I am not going to question that the things referred to in the judgment as *conditions*,—sponsorial profession of faith and repentance—*especially if sincerity and depth of conviction is essential*,—I am not going to question that this and some other conditions,

may most conscientiously be felt to be so formidable as to destroy certainty, and to lead to the adoption of the theory of underlying hypothesis and charitable hope. I do, however, wish you to see that there *are* grounds, even in this judgment itself, to account for the tenacity with which, in spite of it, we hold to our views of what the Prayer Book teaches.

I don't know how far your views may exactly harmonize with those of Mr. Gorham; but this I know, that, in spite of his "prevenient grace," implied "conditions," underlying "hypothesis," and so on, he affirmed that he did *not* deny what *I* believe to be the meaning of service and catechism! I think, too, that the judges took an imperfect view of his doctrine, and, if so, and if they legislated for what they *thought*, not for what *was*, there might be something, you must allow, like error in the result.

Mr. Gorham's doctrine, then, was this:—that by regeneration was meant spiritual regeneration—the effect of the action on the soul of the Holy Spirit. With him, this would be a blessing which could not be lost,—a germ that would spring up into everlasting life. *The grace of baptism* properly meant the blessing attending the rite, by which, among other things, in the language of the Article, "faith

is confirmed and grace increased by virtue of prayer unto God." *The grace of regeneration* was a pre-requisite for the reception of this. They were two different things. The one came direct on "the child of wrath," *as such*,—the other descended only on the "worthy"—this worthiness being the result of *regeneration having taken place*. Mr. Gorham believed, because the Church had so ruled, that all baptized children dying before committing actual sin were undoubtedly saved; but his system required him to say, that, as they must then have received baptism "worthily," "*therefore*" (his own words) "they must have been regenerated by an act of grace prevenient to baptism, *in order to make them worthy recipients of that sacrament*." His doctrine is, that all that properly constitutes or enters into regeneration is given to the worthy recipient "before baptism and not in baptism." Regeneration is, in fact, the condition for the worthy reception of baptism, and of that baptismal grace of which the worthy are partakers.

Now, keeping this in view, I ask you, whether, with my views of the baptismal office, I have not a right to be surprised at the two following things—viz, Mr, Gorham's account of what he did *not deny*; and their Lordships' account of *what he believed*.

The first reason assigned in Mr. Gorham's name, by his proctor, why the Court of Appeal should set aside the judgment of Sir H. J. Fust, was this:—

"Because it does not appear, from the examination of Mr. Gorham, that he held, or persisted in holding, that spiritual regeneration is *not* given or conferred in the Holy Sacrament of Baptism, or that infants are *not made therein* members of Christ and the children of God; nor is there anything contained in Mr. Gorham's examination contrary to the *plain teaching of the Church of England* in her Articles and Liturgy, or in the offices of baptism, the office of confirmation, or the catechism, *as to spiritual regeneration being given or conferred in baptism*, or as to infants being *therein* made members of Christ and the children of God."

With this before them, it was natural that their Lordships should say that Mr. Gorham

"*Distinctly and emphatically denied* that he had at any time maintained unsound doctrine respecting the efficacy of the Sacrament of Baptism, or that he held, or persisted in holding, any opinions thereon at variance with the plain teaching of the Church of England; and further *explicitly denied* that he held, or persisted in holding, that infants are *not* made *in baptism* members of Christ and the children of God."

I say it was perfectly natural that his judges should give Mr. Gorham the benefit of this disclaimer, and make it part of the basis of their decision;—but how *he* could think that he could say what he did, consistently with his belief of the necessity of regeneration for the worthy reception of baptism, I cannot comprehend!

Partly, I suppose, as misled by these denials, their Lordships state what *they* understand to be Mr. Gorham's doctrine, in this way:—

"The doctrine held by Mr. Gorham *appears to us* to be this—that baptism is a sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism that regeneration invariably takes place in baptism; that baptism is an effectual sign of grace by which God works invisibly in us, but *only in such as worthily receive it,—in them alone it has a wholesome effect;* and that, without reference to the qualities of the recipient, it is not in itself an effectual sign of grace. That infants baptized, and dying before actual sin, are certainly saved; but that *in no case is regeneration* IN *baptism* UNCONDITIONAL."

Why, the doctrine of Mr. Gorham was, that *regeneration* was *itself* the condition *for* baptism!—it was that, effected by prevenient grace, that made a child "worthy;" it must be that, therefore, which, in

every case, prepares for and secures "the wholesome effect" of baptism, "*in such as worthily receive it.*" It is absurd to say that the very same thing can at once be the condition *for* baptism, and the blessing or grace which *in* baptism is to be bestowed *on some other condition!* Yet that is what their Lordships and Mr. Gorham make out between them!

You cannot but admit that it is at least *possible* that men like us, who keep rigorously to the teaching of the Prayer Book, may not be much affected by a judgment which begins, as they think, by one man *over*-stating his doctrine, and by other men *under*-stating it.

VI.

L. C.—I am not accountable for Mr. Gorham's denials, nor his affirmations either. Among us, I suppose, as among you, there are shades of difference as to points of opinion and modes of expression. Their Lordships may or may not have taken a complete view of Mr. Gorham's doctrine,—but that does not touch the validity of their judgment as that declaration of the law from which there is now no appeal. The reasoning of their Lordships, as they go through

the Articles and services to ascertain the sense in which they may be allowed to be accepted and used, is not affected by what you say; the force of their arguments is undiminished. I knew a clergyman, who, after an incumbency of more than a quarter of a century, seceded from the Church mainly on the ground of the positive language of the baptismal office. Meeting him soon after the settlement of the Gorham case, he frankly acknowledged that he was surprised that the judges had found so much to say in favour of the formularies being used in a hypothetical sense. His former position and past experience had familiarized him with many things that had been tried, but in vain, to detain him where he would willingly have remained. I do not say that he would have continued in the Church, had he known sooner how the prescribed forms could be legally interpreted; but, so far as I am myself concerned, I am thankful for the judicial deliverance. I have no misgivings. My previous personal persuasion is corroborated and sustained by the highest authority. What satisfied the minds of such men as the members of the Judicial Committee of the Privy Council, may well be deemed sufficient to satisfy mine.

R.— I don't wish to be thought presumptuous, but

at the risk of that, I must take the liberty of saying that their Lordships, in my opinion, made their way to their conclusion by the help of some arguments anything but strong. I would not say what a prominent writer said at the time, that "no other decision could have been come to, consistently with *those high considerations of public policy* which are indissolubly united to the peace and stability of the Church." I do not say that,—because I don't think that judges, seeking to find what the law *is*, have anything to do with possible consequences,—"considerations of policy,"—"public" or private, "high" or low. But, without wearing your patience quite out, just let me mention one argument of their Lordships, which even you, I should think, would hardly endorse.

In order to account for and justify the strong *positive* language of our services, their Lordships go over the first steps in the office for public baptism, remarking how the priest prays for "deliverance from wrath and spiritual regeneration," and the attendants are exhorted "not to doubt, but earnestly to believe, that God favourably allows the charitable work of bringing the infant to baptism;" how prayer again follows "for the sanctification of the water to the mystical washing away of

sin," and that "God would regard the supplications of the congregation." "Thus studiously," they continue, "is prayer made for the grace of God that the child may receive spiritual regeneration;—*so firm* is the belief expressed that God will favourably receive the infant;—*so confident* is the negation of all doubt that God favourably alloweth their charitable work." "Then," continue their Lordships, "after the baptism has been administered, and *during the continuance of the same persuasion, and the same undoubting confidence* of a favourable reception and allowance, the priest is directed to say that the child is *regenerate*, and to give God thanks that it has pleased Him *to regenerate it with His Holy Spirit.*" It would thus seem, then, that we are to understand, that priest and people have been so excited and elevated, and so profoundly impressed by their previous exercises,—lifted up to such a height of enthusiasm by their persuasion and confidence,—that, as it is "during the continuance of this same undoubting persuasion and confidence" that the priest has to speak, he is directed to express himself in the most positive and unqualified terms! —nothing else would seem to be in keeping with the strong faith and fervour of the moment;—inspired by these, he has to use language both to

earth and heaven, to men and God, which, in one acceptation of it, he may not believe, and which, in another, is only true by possibility or hypothesis, and very likely will never be true at all!

In this way, the sober and dignified Church of our fathers is described as giving way to fanatical extravagance, and as expressing itself in a manner befitting the excitement of a Methodist revival! But *can* feeling and faith be thus prescribed? Are we to suspend the effect of a sacrament on the mental excitement of either priest or people? Is there no reason for the words appointed to be used but this? Will this state of enthusiasm alone justify them? Alas! their Lordships forgot that the catechism cannot be thus interpreted, nor its positive statements thus accounted for. A manual for children does not provide answers which are to be flung from the heart under the influence of fervour, and as if prompted by an afflatus akin to inspiration. Children *saying their catechism* are at the farthest distance from anything approaching the excitement of poetry or the enthusiasm of religion! Yet they have to affirm that "*in* baptism they were made children of God, and members of Christ;"—had administered to them that rite which they have to say "is a means whereby we receive the inward and

spiritual grace of the sacrament," which is this—"a death unto sin and a new birth unto righteousness,—for, being, by nature, born in sin and the children of wrath, we are hereby made the children of grace." Is all this to be construed as the language of excited feeling, to which the speakers have been wrought up by previous and preparatory exercises! It would be nonsense to say that, in respect to the catechism. It is all founded, then, on *implied* conditions, and is to be construed charitably. Be it so. That is now ruled, and must be submitted to.

But I end as I began. I again apply the principle with which I commenced. *If* that be the sense of the Prayer Book, and nothing but that, *why not have said so?* What a pity it is that we are compelled to be everlastingly saying something else! It surely would be better to have services and catechism that should intelligibly speak forth the truth that is in them, than for that to have to be conjectured and spelled out by means of a latent conditional hypothesis. I recommend to all who would tamper with and attenuate the high and momentous words of our services, the memorable saying of the Bishop of Oxford,—"if these things are not literally true, they are blasphemous trifling."

VII.

Here, I think, I must interpose, and put an end to this dialogue, argument, altercation, or whatever it may be called. Our two friends have been permitted to state their views, and to defend their positions, as fully as could well be expected. It may be thought, indeed, by some, that there was no necessity for their going, or their being allowed to go, into the Gorham controversy. But it is to be considered, that the judgment delivered in that case is the last utterance of the law on the subject in question, and that, without referring to it, there could be no proper understanding of the position of those who still adhere to an interpretation of the Prayer Book which excludes the recognition of that one which the judgment upheld and sanctioned. On the other hand, it was right that the Low Churchman should have an opportunity given him of defending his own legal position, and of claiming for himself that liberty which the law allows. Neither of the parties, I am willing to hope, can reasonably complain that they have in any way been hindered from uttering whatever they thought it important to insist upon. They have not only had every facility for that, but I have allowed both of them the

pretty free use of some anonymous papers that I had in my possession, in which some of the questions between them were discussed.

In expressing my own opinion as to whether the baptismal formularies of the Church afford any basis for the Ritualistic doctrine, it is natural, from the peculiarity of the case, to feel some embarrassment. On the one side, there is a shrinking from the apparent presumption of differing in opinion from eminent lawyers; and, on the other, a reluctance to express what may seem to involve a charge against the judgment or the integrity of many good men. Referring, however, to the principles laid down at the commencement of this inquiry, and resolutely and conscientiously adhering to them, I think I am warranted, without offence, to give my personal verdict in this way:—*I* may not be able to attach that meaning to the Prayer Book which the Low Churchman does; but God forbid that I should therefore charge him with moral dishonesty, or even with obtuseness of intellect. The fault may be on my side. Educational prejudice, or narrow denominational habits of thought, may incapacitate me for seeing what would stand out in bold outline, if my inward eye were purged and

cleared. Speaking, however, *according to my light*, and with every wish to be at once charitable and impartial, I must confess that my conviction is, that the *Ritualistic*, or High Church *doctrine, in respect to baptism*, is that which is contained in the first formularies of the Church. Influencing and modifying all that follow, it pervades and colours the whole superstructure that rests upon it. The Ritualists may be "exceedingly mad," as I think they are, in their zeal for "vestments and lights, banners and incense;"—next to idolatrous, as I think they are, in their adorations at "the Holy Sacrifice;"—a peril and a pest, as I think they are, by their use of "the confessional;"—but, that they have the Prayer Book on their side as to their doctrine of baptism, is, I think, true—the Court of Appeal, with its Gorham judgment, notwithstanding. The consequence is, that they will always have a valid justification for that which initiates their sacramental system, and for much that grows out of it, though, in their hands, it may be often, and in many ways, abused and exaggerated.

CONCLUSION.

HERE I find I must terminate this somewhat rapid review of the Ritualistic movement, without entering on some matters which I had thought of noticing. A very few words respecting them will suffice.

There is the question of the revision of the Prayer Book. Is there any likelihood of that being attempted? Again and again has the book been revised, and that, too, in troublous times. It might be supposed that it could consistently be revised again, and that the present age was as competent to the task as any that preceded it. That the book would admit of amendment has been amply proved during the last few weeks, by newspaper discussions on the Ordination Service, and on confession as practised by Dr. Pusey, and defended by him on the ground that he was "taught" it by "the Prayer Book." The great mass of the English people have no faith in the Bishop of Salisbury's priestly claims for himself, nor in his being able to give the Holy

Ghost, and to empower men to forgive sins; nor do they share the convictions of Dr. Pusey as to the use of the confessional. There can be no doubt, therefore, that they would gladly see eliminated from the Church formularies the passages which countenance what they deem error, and which—taken in their apparent sense—express what they do not believe.

Many clergymen have acknowledged, and more feel, dissatisfaction with some of the sacramental phraseology which the book retains. "It is much to be lamented," says one, "that in every age of the Church there has been a propensity to indulge in symbolical language, with reference to sacramental signs, far beyond safe limits, by the dangerous use of what Bishop Jewell calls 'vehement,' 'violent,' and 'excessive kinds of speech.' That our pious Reformers, while they restored the pure doctrine of the sacraments, should not have at once and entirely cast aside *a phraseology* which for ages had been the vernacular language of the Church, is by no means a matter of surprise, though to myself, I confess, it is a subject of painful regret, when I contemplate the effect which that metonymical phraseology has had in the perpetuation of controversies dangerous to the peace, and contaminating

to the purity, of the Church. Something must be allowed to their early habitsof speech ;—very much to their difficult position, which rendered it, in their view, necessary *to accommodate the language of public services to the prejudices of the only half-Protestantised people.*" Of course there are those who will think that the Reformers *meant* to retain that doctrine of the sacraments which their "phraseology" involves, and that it was a superintending Divine care that prevented their adoption of less Catholic language. The majority, however, of Englishmen would be glad to be rid of whatever supports the theories and practice of the right reverend prelate and the learned professor already alluded to. The fact is, that the language of the Prayer Book is, in some things, so strong, that nobody believes it. There is an *understanding* that it is not to be supposed to mean what it says. It goes for nothing,—like the hyperbolical or complimentary expressions of social life. Hence, when men like the Ritualists stand up and insist on the words being allowed to speak for themselves, there is mortification, astonishment, or anger. Still, it is felt by many that there is great need of "liturgical reform," but they see no prospect or probability of its coming. The *germ* of much that they lament is in the book,—

and while it remains, the Church will always be in danger of so-called Catholic revivals. But, if the Prayer Book was attempted to be touched in one direction, there is plenty of strength in the clerical body, not only to resist, but to draw or drive matters in an *opposite* direction! Things might be made worse. As to Convocation or Parliament, the constitution of both is such, that it is feared their meddling with any part of the ecclesiastical fabric would endanger its coming down in a crash over their heads.

Then, there is the *origin* of Ritualism, and the grounds of its apparent success. Ritualism is a development of Anglicanism; the existence of the daughter must be ultimately traced to the parenthood of the mother.

Bishop Ellicott's theory of a reaction from the Calvinism of the Evangelicals does not go far enough back. The Bishop of London is nearer the truth when he refers to "a system which sprang unexpectedly into existence some thirty years ago," and "which has within the last two years proceeded to a more open, outward display of its peculiarities than it ever ventured upon in the first vigour of its youth." Anglicanism and Ritualism, then, are one, —the same thing, in different stages of develop-

ment. Now, the former arose from a reaction against the tendency of the controversy on *State Establishments*, which, something more than thirty years ago, agitated the country. It was seriously thought that the Establishment was in danger; it was actually feared that its end was approaching. But it had long been the fashion, among all parties, to speak of an Establishment as the only efficient instrument for supporting religion. The Low Church said, at the commencement of the controversy, "If Dissent were carried to the extent of the subversion of the National Churches of England and Scotland, to say nothing of other Protestant countries, nothing but a direct, special miracle—which we have no right to look for, more especially when we have set aside *the obvious means of grace*—could prevent the ultimate extirpation of Christianity from the earth." It is easy to understand how, at such a time, Nonconformists, who distinguished between an *Establishment* and a *Church*, and thought the one an evil, (and an evil *to the other*,) rather than a blessing, were regarded as infidels and blasphemers. The High Church, on the other hand, without bating much of the charge of infidelity and blasphemy, began to laud and glorify the Church, in contradistinction to any mere political

Establishment. It took its stand on the supernatural claims of the sacred institution—its apostolic ministry and efficient sacraments, in opposition to all pretenders,—and on its infallible security amid the cry for Reform-bills, and the changes that might come by political convulsion. The Church would continue, and even rise and reign, "though the earth were removed, and the mountains carried into the midst of the sea."

Anglicanism arose, not only from a spontaneous revived attachment to the Church itself, and its Catholic teaching, but, from contempt for the sects—a repugnance to stand with them on a common level, if, by the destruction of the Establishment, *religious equality* should be the order of the day; at least, if it *had* a previous and independent origin, it was greatly quickened by the secondary influence. As the new school advanced, strange words sometimes dropped from clerical pens. The Establishment became a "Upas tree;" it acted like "a poisoned shirt" on the Church; State supremacy was spoken against as that by which the Church was tyrannized over, crippled, "fettered," and "enslaved." Ritualism has got beyond this. It does not content itself with strong language. It takes things into its own hand,—and,

instead of merely complaining, it *acts*. It not only speaks "great swelling words," and makes the most tremendous priestly claims; but it conducts itself as if it were independent of the State altogether, and dares to do things which its august mother never dreamt of doing! The Ritualists ridicule the Anglicans, and smile at what was once thought extravagant as feeble and poor. So Dr. Newman also tells Dr. Pusey that his disciples are far ahead of him, and that he never could have imagined that such things would have been said and done as they now do and say. So, too, Dr. Manning says, "They, who, a few years ago, contended for Tract 90, never dreamed that Anglican clergymen would now be not only burning incense, or writing tracts about low masses, but forming sisterhoods, and professing to believe in the infallibility of the Church." Ritualism, however, is the legitimate offspring of Anglicanism, and Anglicanism was taken to as a refuge from an apprehended danger—the danger of being placed on a level with what the Oxford tracts described as "a mob of tiptops, gapes, and yawns," —whatever that may mean!

"I remember, when the ecclesiastical controversy began, and when some out of the Church, and many in it, seriously thought that the Establishment was in danger,

that a question was started, in a company of friends, as to the effect that would follow the actual separation of Church and State,—whether, in fact, it might be expected to lead to the purification and spirituality of the episcopal communion? 'No,' it was replied, by one present, 'not soon—certainly not immediately. Our friends have been so long accustomed to the flattering consciousness of being superior to all other denominations, from the circumstance of being *the Establishment*, that, if they were to be disestablished to-morrow, they would not be content to take their stand on a level with the sects. Beaten on the ground of exclusive political pre-eminence, —left naked on the open plain by the forced surrender of their present distinctions,—they will flee to *what is provided for them in their Church system*, but which has been comparatively lost sight of during their day of Erastian security; they will be off to the rocks and fastnesses of the succession, apostolic descent, episcopal orders, priestly powers, and sacramental virtue, and *another* controversy will have to be prepared for, far more momentous than the present, for which a very different equipment, and other and weightier weapons, will be required.'"

So I wrote in 1850; and I don't see much in it to dissent from.*

Asto the grounds and reasons of the success of Ritualism, and its laying hold of the minds of so

* Address by the Chairman of the Congregational Union at Southampton, 1850.

spiritual grace of the sacrament," which is this—"a death unto sin and a new birth unto righteousness,—for, being, by nature, born in sin and the children of wrath, we are hereby made the children of grace." Is all this to be construed as the language of excited feeling, to which the speakers have been wrought up by previous and preparatory exercises! It would be nonsense to say that, in respect to the catechism. It is all founded, then, on *implied* conditions, and is to be construed charitably. Be it so. That is now ruled, and must be submitted to.

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"Mozart," "Haydn," "full orchestra," and so on, which are put forth to attract to St. Mary's, Finsbury, or St. George's, Southwark, but there is no knowing what may come.

Another question arises, which they who regard the Ritualistic movement with repugnance and apprehension may be heard asking,—*What is to be done?* Supposing this thing to be, not only unscriptural, but, in spite of unfortunate expressions in some of its formularies, opposed to the spirit of the Prayer Book, un-English,—at variance with the Protestantism of the larger and sounder portion of the people, contrary to what was meant by our Reformers, and is understood to be upheld by the law,—*Where is help to come from?* Where are we to look for it? The reply given by some is,—To look to the bishops is vain. Some of them sanction and encourage the movement both by speech and action,—by upholding its doctrines as those of the Church, and by personally appearing as "celebrants" at its altars. Others of them speak with "bated breath," when they should be bold and fearless,—should be forward to "speak, exhort, and rebuke, *with all authority*." They appeal, entreat, and even find apologies and excuses for their sincere, though mistaken brethren! So they guide them-

selves adroitly through the shallows and straits, and come out with a feeling of relief and safety, leaving the offenders easy and simpering, but making the hearts of the faithful sad. A great deal, however, must be allowed to a bishop in the actual condition of the English Church. Its comprehension of so many schools forbids him to be a party-man, while the limitations to his personal power, and the expensiveness of putting the law in motion to enforce discipline, often oblige him to allow offenders to escape. Still further; neither the Broad Church nor the Low Church can be reasonably counted on to stem the rising tide. The one regards it with philosophic calmness, as consistent with what ought to be the comprehensive character of any institution professing to be *national;* while the other is *committed* to the acceptance and use of language which some of themselves say was intentionally "accommodated to the prejudices of a half-Protestantized people." Their contentment with and defence of their position has tied their hands. Something might be expected from some bold, united action *of the laity*, if it be true, as the Bishop of London says in his recent charge, when speaking of what may be expected "when a well-directed public opinion shall demand" such and such alterations,—

"they are sure to come when the public voice of the members of the Church calls for them."

As to setting the law in action, there appears to be a general reluctance to do that, in spite of cases submitted to and opinions obtained from eminent counsel. There seems, however, some confusion of thought prevalent on this subject. The breach of official stipulations is confounded with the exercise of religious liberty—the freedom of manly inquiry and action! *That* is called persecution, which would only be the legal requirement of fidelity to engagements. There is a great difference between coercing a free man, and compelling a covenanted one to be honest. But, even if the law were brought into play, it is very doubtful what would be the issue. We have had some rather surprising revelations of what can be done with the Articles and Prayer Book when "they have applied to them the same rules of interpretation which are by law applicable to all written documents." One thing at least seems to come out, and that is,—the necessity laid upon all moderately informed and educated men to study the New Testament for themselves, and really to have an intelligent, and intelligently arrived at, opinion of what Christian people are and are not to believe. The pulpit may be disparaged

in these days of the "priesthood of letters" and the power of the press; but if a nation is to be saved from sinking into superstition,—if a people are to be a "wise and an understanding people,"—that will greatly depend on the presence in the midst of them of the living voice of a Scriptural ministry,—the force of manly, argumentative teaching. The following quotation, that turned up the other day, seems to have some truth in it.

"In spite of the resurrection of a good many mediæval ghosts, making believe that men may be ruled and drilled in religion as they once were, or silenced and frightened as they once could be; in spite of this, it will be found to be true, that men like to have a reason for what they are to think, and that he will best succeed in the long run who gives them one thoroughly satisfactory. The real ruler and lord, after all, is, and will be, the man, or Body, that can best influence *by true thought*,—in speech, writing, sermon, song; that can speak to humanity, to every part of it,—and to every part in connection with religion—convincing the judgment, perfecting the reason, reconciling the conscience, establishing faith, nourishing earnestness, sustaining zeal, satisfying all felt wants, or filling the future with that which shall—with things that shall not only be "hoped for," but achieved. This sort of power is what *they* want, and what they ought to wield, who think that they have a testimony to give against what is strongly entrenched at once in the

prejudices and the interests of society, and which cannot be affected for ultimate good, but by masculine intelligence, in combination with love and faith."

If, instead of men making priestly pretensions, and indulging in ridiculous imitations of Roman Catholic ritual, we had amongst us something of a ministry like this, people might be instructed as to what God's truth really is. The thoughtful and inquiring would be enabled to judge of what they may hear of as taught and done in the name of religion. Men might be helped to satisfactory and intelligible reasons for rejecting what they deem to be error, and for embracing and upholding what they profess to regard as valuable and true.

The following extract from the address already referred to, delivered in 1850, may be here appended as illustrative of the foregoing remarks. Its substance is certainly as appropriate now as it was then.

"A particular Christian denomination has to deliver its own specific testimony to its characteristic principles. If, by the deliverance of this testimony, it so happen that reviews, and investigations, and researches, are promoted, which lead others to acknowledge some of the principles, but with an addition or a difference which amounts to a perversion, it is not to charge itself with that perversion. Another duty, however, then comes forward, not only

for *it*, but for all who may see that the source of the perversion is the retention or the revival of errors, the seeds of which were in something else;—*that something else*, consequently, is to be opposed. Hence, in the present posture of affairs, with what has been done and what has issued, I think it is a great and pressing duty *now* to "contend for the faith once delivered to the saints;" to protest against those errors and superstitions which are so poisonous to the inward life and health of Christians; even as we protested against the royal touch, which, in relation to the Church, it has come to be acknowledged, may communicate many evils, but can cure none. It is better that things should have come to their present pass, and that we should all be brought to see the seriousness of that battle for essential, Scriptural truth, which will always have to be fought over and over again, so long as Antichrist lasts, or any portion of his spirit or any of his perversions are retained by professedly purer communities. I would remind you, therefore, brethren, and myself also, of the necessity there is, at the present moment, for a revived attention among us to Protestant truth, Evangelical godliness, earnest holy living and preaching; and I would conclude this part of my address by cordially adopting the wish of a high dignitary of the Establishment, only a few days ago expressed to myself in a private letter: 'that the present conjuncture in Church matters may lead, at last, to a better appreciation, in the Church, of Christ's religion, *as almost anew imparted to man at the Reformation.*'"*

* The late Archbishop of Canterbury, Dr. Sumner.

NOTES.

I HAD no intention of writing a book when I prepared the first of the preceding discourses.* The way in which I came to do even that was this:—When out for summer recreation, I happened to be at a place where I one day passed a building, which, from notices on the door marked with crosses, I took to be a Roman Catholic chapel. It turned out, however, to be an Episcopal place of worship. I went in one morning, and saw the English mass performed by a central "celebrant," with two priests kneeling at his side. A sermon had been recently preached there (and published) in advocacy of advanced Ritualism. I called at the bookseller's to obtain it. Seeing on the counter several tracts and magazines of the same character, with a copy of a paper called the "Church Times," I purchased a few of these to get some insight into a move-

* The reader will not have got through the first two of the pages of the book, before he discovers that he has in his hand what was publicly spoken. It may be as well to say, that this volume consists of what was delivered in six lectures on Sunday mornings,—with the exception of the conversation between the Low Churchman and the Ritualist in the last lecture, which was omitted on delivery.

If any should think that it was not consistent with the sacredness of the day, to devote the Sunday morning, even in a Dissenting chapel, to discourses on the subjects referred to, I can only say in reply—if it be wrong to *speak* of these on Sundays, what must it be to *do* them?—if it be wrong to describe tunic and chasuble, censer and incense-boat, what must it be to put them on—or to parade, and sway, and swing them—Sunday after Sunday, in our holy consecrated Protestant Churches?

ment which I was not aware had so advanced as things seemed to indicate. In moving from place to place, I was surprised to meet everywhere, in the local newspapers, accounts of Ritualistic services, floral celebrations, splendid processions, and such like. This led to my ordering three or four small publications intended by the Ritualists for the instruction of their disciples or the exposition of their system. Among these were "The Little Primer," "The Altar Manual," "The Lawfulness of the Use of Incense in the Church of England," "Catholic Ritual," and one or two others. From these, and from an occasional number of the "Church Times," the most of the passages were taken which appear more or less as quotations in this work. On my return home, I found that the subject had suddenly started into public notoriety; it then seemed not inappropriate to think of saying something about it to my own congregation, and trying to put the variety of things that were being constantly talked of into some sort of logical order that might be of use to plain people. I merely wished to provide, if I may so speak, a small set of mental pigeon-holes, and to arrange and label them, so that any one might be able to put away any new fact, or statement, or argument, he might happen to meet with in conversation or print. I hope I have in some degree succeeded, as a lady who mastered the arrangement, writing to a friend, says,—"I feel now on the subject as if I had been setting my desk and drawers to rights, and had got everything into its proper place, so that I can lay my hand upon it at once."

Though the single lecture I first projected grew into six, I wish it to be understood that I regard the whole as

merely presenting an outline of the subject. I have not wished to say all that occurred to me; the more so, because some of my brethren are preaching and publishing like myself, and I know that one or other of them will take up any topics I have left untouched. Every man has his own way of looking at things. This little book shews the way in which its subject *fashioned itself to me*, and I present it as my small contribution to the Anti-Ritualistic literature of the hour.

NOTE A, p. 12.

The quotation in the text was taken from a Review of the "Church and the World." It was sufficient for my purpose, and that was enough. I have since bought the volume, and as the Reviewer had only taken a few lines, I here give the entire passage:—

"It may be argued that good and vigorous preaching will fill the cravings of the imagination, and make the employment of material stimula superfluous, if not mischievous. But good preaching is among the rarest of good things, much rarer in proportion even than good acting, because it requires a wider range of physical and mental gifts. If very good actors were common, the adventitious aid of scenery and properties would be comparatively unimportant, because the harmonious action of all the persons of the drama would be sufficient to create an illusion able to rivet the attention of the spectators. But, as the

great majority of actors are mere sticks, and even the chief stars are not always shining at their best, managers have constantly been compelled to make gorgeous spectacle their main attraction, and a splendid transformation scene, or a telling stage procession will draw crowds, night after night, even in the absence of any theatrical celebrity.

"Hence a lesson may be learnt by all who are not too proud to learn from the stage. For it is an axiom in liturgiology, that no public worship is really deserving of its name, unless it be histrionic. Histrionic for three reasons:—First, because it is an attempt to imitate and represent on earth what Christians believe to be going on in heaven. Secondly, because this representation is partly effected by the employment of material symbols, to shadow forth invisible powers. Thirdly, because personal action, rather than passive receptivity, is the essence of its character. The whole histrionic principle is conceded and hallowed by the two most sacred rites of the Christian religion." (pp. 37, 38).

Note B, p. 56.

The remark introducing the preceding quotation, may be understood to be repeated here. The following is the passage in full.

"And here again, a lesson may be learnt from one of the least pleasant forms of ordinary life. There is no institution so widely and universally popular amongst the London poor as the gin-palace. Given the craving for drink, and it would seem that no additional inducement

would be needful to lure customers across the threshold, and to retain them as long as possible on the premises. Yet it is not so. A gin-palace, whose entrance is up a couple of steps from the footway, or whose doors do not swing open readily at a touch, is at a commercial disadvantage when compared with others on the street level, and with patent hinges. Nay, more, internal decoration, abundant polished metal, and vivid colour, with plenty of bright lights, is found to pay, and to induce people to stay on drinking, just because everything is so pretty and cheerful to the eye, and so unlike the squalid discomfort of their own sordid homes. Many landlords have found even all this insufficient without the additional attraction of music; and the low singing-hall is sure to indicate the most thriving drinking-shops in the worst quarters of the metropolis. If, then, painting, light, and music are found necessary adjuncts in a trade, which has already enlisted on its side one of the strongest of human passions, it is the most besotted folly to reject their assistance, when endeavouring to persuade men to accept and voluntarily seek an article for which they have never learnt to care, even if they are not actively hostile to it—to wit, religion.

"The fact is seized on by secular bodies whose aim is to gather as many members as possible from the lower orders. Societies like the Odd Fellows and the Foresters find the ordinary routine of business meetings, even though directly beneficial to their members, insufficient to insure cohesion; and consequently elaborate processions, with badges, music, and banners, are found needful appliances for attracting members and keeping them together, and

it is said that their inner ritual at their private meetings is attended with even more pomp than that which they exhibit to the public gaze; and there is reason to believe that the abandonment of such usages would lead to the collapse of any such society which would determine to go in for simplicity.

"The Tractarians alone, of all the schools in the Church of England, have recognized this truth and appraised it at its true value." (pp. 39, 40).

NOTE C, p. 77.

I had arranged my views on the legal argument, both generally, and in relation to some special instances of supposed infraction of the law, before I looked into my friend Dr. Vaughan's book. I had thought, indeed, of not reading it till I had completed my own; but I thought it as well to send for it. I am glad I did so; for, though my views did not, as I found, and do not, quite fall in with his in every point, I derived so much assistance from his facts and quotations, in both parts of the argument, that I beg publicly to acknowledge my obligations to him, and to thank him for that chapter of his work—thanks which, I doubt not, will be found to be due for its other portions when I get time to look through them. Dr. Vaughan's useful little volume is entitled "RITUALISM in the English Church, in its relation to Scripture, Piety, and Law."

Since the lecture referred to was written, the opinions of learned counsel on the legality of the vestments,

lights, &c., have been published. They are not thought, I believe, to settle much very positively; and, from the differences of opinion on some things among the counsel themselves, it seems to be thought that legislation would be wanted to arrest matters as well as an appeal to the courts. Of course, any supposed legal argument, constructed by a private individual, like the one in the preceding pages, is not, in itself, worth the paper it covers. All that was attempted was merely to give to those a little less ignorant than myself *some sort of idea* of what a legal argument might involve. Whether any body got such an idea, I don't know. It would not be worth very much if they did; but it might answer my purpose.

Note D, p. 88.

When I introduced the two instances of unauthorized forms of service here referred to, I quite thought that they were what I took them for—infractions of order. A doubt sprang up in the very act of my writing about the second, which I at once expressed, and I have since thought that perhaps the first may admit of justification. It was an afternoon service, and there was a considerable congregation, but it ultimately took the form of a service for children. It was public worship, however, and it was in a church, and during canonical hours, so that, if I fell into a mistake, it was very pardonable. The Bognor service, the more I think of it, appears to me objectionable in point of decency and order, if not law, especially as conducted by a bishop. It was public, in a

chapel, at the time of regular morning prayer; there was a sermon, probably the Sacrament. Perhaps, however, if St. Michael's be an institution, its chapel may be considered private, and the thirty-sixth Canon may not extend to that,—just as the Bishop of Chichester might have come into my house, met a party of friends, offered extemporary prayer, and given us an address which might have done us good without *legally* doing him any harm. What the law really is, however, as to such *apparent* irregularities as those referred to, I must leave to wiser men to say.

Note E, p. 101.

The case referred to here, of the man to whom a legal judgment brings no relief, may illustrate that of Nonconformists, in respect to the change made in the terms of subscription by recent legislation. The Royal Commission which sat so long, and considered so anxiously the clause in the Act of Uniformity of "assent and consent to all and everything," &c., successfully ended its labours by obtaining its repeal, so that it is not now required,—all that is enforced is *the use* of the Book, not "unfeigned assent" to everything in it. The Bishop of London, in his recent charge, refers to the "important alteration in the New Subscription Act," and I think I have observed that at other times his Lordship has spoken of the change as if it were a great relief. I do not doubt that it is a great relief to any one who can really *use* the services, saying, with conscious uprightness,

what they prescribe to him to say to God and man—for not only does the new form seem to tolerate some difference of opinion in minor points, but it would sanction a man's seeking to alter and improve the book, which the stringency of the previous subscription stamped as an inconsistency. "It would be well," says the bishop, "if Dissenters would reconsider now the relations in which they stand to us." I reply, that to Non-conformists, or to any man who thinks that the Baptismal Service (say) means and expresses *what he does not believe*, and who feels that he would have to contradict his personal convictions every time he *said* what it puts into his mouth,—to such a man "the important alteration in the New Subscription Acts" affords no relief. An argument demonstrative to *him* against "Clerical Conformity," could have been maintained, *without at all referring to the "assent and consent,"* even when it was required; and so now, the same argument, founded on the requirements of the three articles of the thirty-sixth Canon, and the *teaching* of the Prayer Book in its offices, would be equally so,—on the hypothesis, that is to say, of the man's theological views and convictions, and his personal interpretation of the meaning of the Church, leading him to dissent from *that meaning* as unscriptural.

POSTSCRIPT.

CHRISTMAS DAY:—The Advanced Ritualists and the Bishop of London.

On Christmas Day I went to a High Ritualistic Church. The first service was the ordinary morning service, rendered, of course, with full choral accompaniment. The priest who preached had on a white dress, which seemed something different from a surplice, with what I suppose was a stole over his shoulders, which hung down nearly to his feet on each side; it was elegantly embroidered, and had its ends enlarged to admit the figure of a cross. The sermon was delivered in a sort of free-and-easy, off-hand way, but was in matter very much like what might have been addressed to a Sunday school, the style and mode being at once elementary and authoritative. The bald, familiar way in which the preacher spoke of "God coming down in the form of a child," was very painful, and seemed to indicate that he knew nothing of those brain and heart-struggles with "the deep things of God," which make those who have experienced them profoundly reverential in manner and language, when they draw nigh to the awful mystery of the incarnation. He described St. Mary, Joseph, and the infant, as forming a striking and impressive picture, and uttered an earnest wish that he

had a painting of it in the church. He seemed to expect from it great and important moral results:—"The rude foot of the man who was about to enter God's house as if it were his own, would be arrested by it; the lip of the profane, about to utter some offensive expression, would be closed in an instant; all would be penetrated and subdued by such a picture." Among other things, he illustrated the baptismal doctrine of our Ritualistic friend, for, addressing those who had all "been born in sin and in the wrath of God," he impressed upon them what a solemn thing it was, "whether they would or not," to be "made 'the temples of the Holy Ghost,' as they had been made in Holy Baptism." This brought to my mind the words of the Bishop of London in his recent charge, and I wondered whether *this* could be what his Lordship means by "the power of the sacraments?" The bishop refers to "matters which have often at times distressed individual souls, and led to perplexity and separation—*gloomy views of an overstrained Calvinism*, and *doubts about the power of the sacraments*." It seemed to me, listening to the preacher, and remembering the words of the Prayer Book, in office and Article,—"born in sin and in the wrath of God," "original sin—which, in every person born into this world, deserveth God's wrath and damnation,"—that there was abundant cause for "distress," whether this was the language of "an overstrained Calvinism" or not. If the teaching of the Church—the very first principle on which its whole structure rests—really be what it *seems*, viz., that, in spite of the Fatherhood of God, the redemption of humanity,—the golden words of Jesus

about children, every infant comes into the world in a condition fit for hell, who can help being "distressed" with an anguish that may lead to "perplexity and separation?" Nor, moreover, is it wonderful that "doubts" should rise in thoughtful souls as to the "power" of any official act, sacramental or other, of either priest or prelate to convey the Holy Ghost, and *thus* spiritually to transfer "a child of wrath" from "the power of darkness into the kingdom of God's dear Son." The heart seems to revolt against the one doctrine, the reason against the other. There are men who feel no difficulty about either, but who fully and thoroughly believe both. They have no metaphysical hypothesis that distinguishes between original *sin* and its innocent *subject*, so that the one may be damned and the other escape;—nor do they hesitate about "the power of the sacrament" being *that* by and through which the baptized child is "undoubtedly saved." Stripped, however, of all that may be held by men of extreme views, I wonder what our respected diocesan really *does* mean by *his* "power of the sacrament?"—how far it goes?—what is the nature and degree of the evil in the child that needs its exercise, and what the precise extent and limit of its action upon it? Alas! I fear other theologies, besides that of the Church of England, need to be rectified on some of these points.

After an interval of a quarter of an hour, the service for the offering of "the Holy Sacrifice" commenced. A long procession emerged from the vestry, went down the centre of the church, returned and entered the chancel; there those of whom it consisted took their

allotted places. The procession was headed by a cross-bearer, carrying a large gilt cross. Then came a boy bearing the incense-boat, immediately followed by two others swinging censers, and perfuming the place as they moved along. Then there was a long array of choristers, —boys and men,—the whole being closed by three priests, the celebrant walking alone, last, as in the place of honour. All the priests wore chasubles (I suppose they were), elegantly adorned, though all different,—that of the celebrant having on the back a large splendidly-worked cross. One of the two attendant priests was his principal assistant. The celebrant read the commandments and the epistle distinctly and well; the priest, who read the gospel, read in such a way that I could scarcely distinguish a syllable, though I sat very near. The two seemed to have a great deal to do in arranging the altar, and putting things in their proper place. There were large candles on the altar,—a cross immediately above the centre, and looking as if *upon* it. After a while, two of the boys advanced up the steps, the one handing to the priest the incense-boat, the other holding up his censer; the priest threw in with a spoon the fragrant ingredients, and as the smoke ascended, he took the censer, censed the celebrant, the books, the altar, and was then censed himself. As the service proceeded, I observed that, in going through the prayer for the Church militant, there was a pause made at the mention of those who had "departed this life." This may be usual perhaps, but it seemed marked. At the prayer of consecration, when the celebrant had touched the bread, he immediately kneeled down before it, and

remained silent for some time; he then rose, and when he touched the cup he did the same. What might be his thoughts, or inward utterances, or those of some who were there to communicate, I could only conjecture from the directions in their private Prayer Books. The two priests frequently moved about; sometimes they knelt on each side, one on the second and the other on the third step; at other times they stood in a line, immediately behind and below each other. As the communion was being administered, a long hymn was sung, adorative of Christ present on the altar.

As the congregation separated, I observed that some, coming from their seats into the middle of the church, bowed towards the altar before they turned to withdraw. Altogether, the performance was a manifest imitation of the Roman ceremonial. It was destitute, of course, of all that makes one tolerant to it in the old communion; and, in the ministers of a Protestant and Reformed Church —great grown up men, dressed in fancy dresses, that, like so many children, they might "play at being priests,"—it was supremely ridiculous, or would have been so, had it not been too deep and serious for laughter. I dare say it was all done according to rule, as laid down in the "Directorium Anglicanum." I once thought of taking the book in my hand to compare what I might see with it; but I refrained, out of respect to the sacred edifice and to what I wished to regard as Divine service.

As I walked down the church, I called to mind the words of the bishop of the diocese,—"The actors in these scenes are, no doubt conscientiously, preaching by their worship a doctrine which is very dear to them;

but let them remember *it is not the doctrine of the Church of which they are ministers.*" Passing out, I saw that many were there merely as observers, for some were expressing themselves with great severity. "I could have hissed," I heard one say. "I had difficulty to keep silent," said another. There were groups looking and muttering, with expressions of countenance and hard words which I do not care to interpret or repeat. To the questions, however, "What are the bishops about?" "What use is it our having bishops?" "What would our own bishop think if he saw this?" "Does he know what is done by his own clergy, and in his own diocese, over whom and over which God has made him overseer?"—to some of these questions, might have been given as an answer the following passages from the bishop's late charge, to which might be added from the same document "other like words."—"Certain persons have taken upon themselves so to alter the whole external appearance of the celebration of the Lord's Supper, as to make it scarcely distinguishable from the Roman Mass." "Matters certainly cannot remain much longer as they are. If these practices are persisted in, it must be settled, even though the settlement be incomplete, by some controlling authority, judicial or legislative, how far the liberty of altering the outward form of worship thus boldly claimed is to be allowed or stopped. At present things are done openly, which are disclaimed by all the bishops, and no advanced Ritualist ventures to exhibit his peculiarities when his bishop takes part in the service."*

* This was hardly the case at Liverpool, if the Ritualists' own account is to be depended upon, as quoted in this book, page 33.

A clergyman said to a friend of mine the other day, that "after all the stir made about Ritualism, there was not half-a-dozen churches in London where it was to be met with, nor more in the country,—all over." I have lying before me "A Guide to Divine Service," published for the benefit of Ritualists, "especially travellers and priests," that they may know where they can find churches more or less to their taste, in "Great Britain and Ireland." In "London and neighbourhood," the list amounts to over a hundred. For the Country, it covers twenty-one pages, each on an average containing the names of above forty.

How far the Ritualists are teaching and advocating what, in the words of the Bishop of London, is "*not* the doctrine of the Church of which they are ministers," may be judged of from what has been cut out from some newspaper, and sent to me. It is a Review of a small book called "The Catechism of Theology," and, among other commendatory passages, the following occurs:—

"It is, in the main, free from all mere Anglicanisms, and is particularly sound and trustworthy in the Sacrament of the Altar and Confirmation, and of Penance. So, too, of Prayers for the Dead. We have, however, three faults to find. *There is no section devoted to Our Lady*, and all experience teaches us that, without plain teaching concerning *Her privileges*, the Incarnation is *never fully realized*. The statement regarding the Roman view of Unction of the Sick, is opposed to that of the best Roman divines. The plain truth is, that the disuse of Unction is one of the sins of which the English Church

has to repent. Lastly, we cannot coincide with the very timid and dissuasive language used about Invocation of the Saints. There is an interval, not merely vast, but boundless, between *Miserere mei* and *Ora pro me*, and it is much more likely that Protestants and Anglicans err in their deductions from Scripture against the practice, than that the whole remainder of Christendom, amounting to four hundred millions, should have mistaken the truth on this head for fifteen hundred years. A new edition, correcting these defects, will add incalculably to the value of the book; but, in the mean time, *it will raise the level of a great deal of teaching much higher than it now stands.*"

It is perhaps as well to say that the list of "vestments" on pp. 15, 16, was abridged from "The Church Monitor," in which it appeared as taken, by permission, from the "Directorium Anglicanum." From that work far more might have been added as to vestments, gestures, and every innovation, or revival, down to regulations so minute and so childish as to provoke wonder and pity, but my plan never required more than some specimen or other sufficient to sustain and point the argument.

On page 40 there is a reference to the subject of Priesthood, as being "reserved for a subsequent argument." I had to content myself, however, with the incidental mention of it that occurs in the lecture. I referred my congregation for the argument in full, to a discourse I published several years ago, entitled "*The Christian Ministry not a Priesthood.*"

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